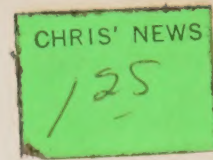


PAUL KANE



THE COLUMBIA WANDERER



SKETCHES, PAINTINGS, AND COMMENT, 1846-1847

EDITED BY THOMAS VAUGHAN

OREGON HISTORICAL SOCIETY

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COVER: Kane's rough sketch of Indians taking salmon at Kettle Falls might have given the artist second thoughts, winterbound in his Toronto studio. How to convey the watery power, the mist and dazzling spectrums, the tumultuous noise of the now vanished cataract? Could it all have been so brilliant, so real and raw and elemental? Were the salmon so plentiful and magnificent, the gorges so deep? Could my field notes be true? Hence the wandering artist becomes the atelier painter of a strong, but static painting — duller, but more familiar. Below are hasty sketches of Indian methods of propelling canoes, probably on Puget Sound. (Royal Ontario Museum, Toronto, hereafter ROM)



PAUL KANE,
THE COLUMBIA WANDERER

1846-47

SKETCHES AND PAINTINGS
OF THE INDIANS
AND HIS LECTURE,

“The Chinooks”

Edited with an Introduction

by

Thomas Vaughan



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Oregon Historical Society

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This study could not have been ready at this particular time without the generous assistance of E.A.P. Crownhart Vaughan, head of the Russian desk at the Oregon Historical Society, Priscilla Knuth, the Society's exceptional managing editor, and Hazel Ladd, the administrative secretary.

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Somewhere along the line a note should be made of the wonderful care given the Kane manuscripts and drawings through so many hazardous years. How lucky we are to have so rich a visual record, to be seen and enjoyed by so many thousands of persons this year and through an expanding future. I wish to extend my own sense of appreciation to Mitchell Wilder, director of the Amon Carter Museum at Fort Worth, Dr. Jean Sutherland Boggs, director of the Museum at Ottawa and to J. Russell Harper, author of the magnificent new appreciation and catalogue of *Paul Kane on the Frontier*.

Oregon Historical Society
1971



A fine stick made
of cedar.

of the Straits



Sketches made among the Clallams. (ROM)

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Parched scene in eastern Washington, variously identified as on the Columbia or Palouse River, not far from Fort Walla Walla. (ROM)

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PAUL KANE,

THE COLUMBIA WANDERER



A Cascade Chief

This portrait is identified by Kane as "A Cascade Chief," To ma quin. When two Sandwich Islanders (Kanakas) deserted the homeward-bound Hudson's Bay party, Tomaquin and three of his Cascade (lower falls of Columbia) tribesmen pursued them. His reward was 4 blankets and 4 shirts and much goodwill from one-handed John Lee Lewes. Kane painted none of the Orkneymen voyageurs or other non-Indians along his route or in thronging villages such as that outside Fort Vancouver. (ROM)

Introduction

IMPERIAL London was the world's special rendezvous in the 1840s. Administrators and military leaders from every part of Victoria's globe-spanning possessions met to adjudicate, to compromise or temporize, and to establish governmental positions and military opinions.

Somewhere in England early in 1843, artists George Catlin and Paul Kane, too, met and exchanged ideas.¹ This meeting with the thirty-two-year-old Canadian painter nearing the end of his four-year European hegira of painting and gallery study may have charmed the increasingly frustrated Catlin. It galvanized Kane, who until that time had been wandering, undirected.

The American painter's work and accomplishment revealed to Paul Kane his own mission. Catlin's already popular London exhibit of American Indian paintings provided the focus the ambitious but uninspired young Canadian needed. They were never to meet again; Kane died acclaimed in 1871, and Catlin, ignored, in 1872. But in Catlin's exotic cabinet of native portraits, and his publication of *Letters and Notes on the Manners, Customs, and Condition of the North American Indians*, Kane was provided with a plan and pattern to follow. It was part of his temperament to respond to a seemingly good thing when he saw it, for Kane was basically a copyist. We can be eternally grateful that he chose so great a man as George Catlin for his exemplar. In the next few years he would do for the Canadian and North American West what Catlin had recorded among forty-eight tribes of the American plains in a magnificent run of 600 canvasses.

What was the preparation which accelerated Kane's decision?

Murky as the records are, we know now that Paul (Keane) Kane was born in Mallow, Ireland in 1810. In later years he would occasionally state that he had been born in Little York (Toronto) or some other Canadian village. His father Michael served as a corporal in the Royal Horse Artillery and was discharged from the British army station in Cork in 1801. Although born in Lancashire he married



Mount St. Helens was dramatically active in the 1840s and its night-time displays were recorded by settlers over 100 miles distant. Here it is seen from the mouth of the Cathlapootl or Lewis River. Kane's reaction appears rather typical in that the view reminded him of Naples and the Italian school. The bemused Flatheads are posed in the manner of marine spectators approaching Vesuvius. We know the Indian tribes stayed away from the spooky fire-clad slopes which Kane and others denigrated for the aesthetic positioning of the crater. A pencil view more fully discloses the active vent on the north side, as seen from Hudson's Bay Company wheat fields at the Cowlitz Prairie portage site. (ROM)

in Mallow and left Ireland in 1818 bound for Little York. There he lived as a diligent wine and spirits purveyor the rest of his life.

In recollections Paul Kane also reported that from the beginning he was aware of the Indian life surrounding him on the north shore of Lake Ontario. He was a natural recorder of their rapidly fading life on the harsh and dynamic frontier. But no visual record of this interest seems to survive earlier than his work begun in 1845.

According to J. Russell Harper,² the Kane family was fairly large, and young Paul served his apprenticeship as a decorative furniture and coach painter some time during the years between 1826 and 1836. Through that period he became ever more serious about his profession and artistic skill. This personal drive is noteworthy when the basic conditions of the Canadian frontier are considered, for it was not an atmosphere conducive to sustained interest and artistic flowering. Fortunately Kane's natural talent was encouraged early by his family, and also by the perhaps eccentric Toronto drawing master, Thomas Drury.

The finest record we have of these formative years is Kane's submission of eight paintings in a Toronto exhibition in 1834, although his practical job of coach and cabinet painting was located in Coburg on Lake Ontario, where he also solicited portraiture. We also know that in the ensuing five years (1836-1841), Kane painted in Detroit and it was here, perhaps, that he met the American, John Mix Stanley, another great Western painter. From there Kane found his way along the great south flowing waterways to New Orleans and eventually to Mobile, Alabama. Within two years he had saved enough in commissions to realize his long discussed dream cherished by every painter he talked with — a trip to the galleries of Europe.

Kane sailed from New Orleans June 18, 1841 and landed in Marseilles three months later. From there he traveled to Italy. The following three and a half years appear to be one of the happy interludes of his life, but the experience somewhat repressed the natural and exuberant painting of his early life. Except in his rapid field sketches — short of time, color and materials — his drawings seldom again captured the excitement of immediacy. One wonders how many other fresh and vital, natural painters have been overwhelmed by the weight of the European painting tradition — let alone the slavish copying of hundreds of faded masters in scores of museums.

And Kane may have been gaining some insight into the facts of his professional career. While he was supporting himself, it must have also been increasingly obvious that he would never achieve reputation. Along the European roadways more than one amiable but honest critic must have commented on his lack of line and proportion, and faithful copyist though he was, the absence of any dynamism. During the last twenty years I have personally examined almost every known Kane painting and drawing. I would venture to say that another few years' copying in Europe would have effectually destroyed the primitive talent he did possess — a talent and temperament ideally suited for the main chance looming on his horizon. As it was, the weight of European browns, greys, yellows and monochromes was gradually submerging him.

Small wonder that happy though he may have been along the roads of Europe, his 1843 meeting with Catlin might have come as a thunderbolt. With nothing to show for his tour but endless sheets of unexciting copies, Catlin's magnificent North American accomplishment provided impetus and inspiration. Here was the way to success! It was not long before Kane realized that he had always thought about Indians, had always shared Catlin's honest concern for their rapidly vanishing life in the freedom of the swelling prairies. Although penniless, Kane was, with his grand initiative, soon negotiating a passage from Liverpool to Mobile. There he returned in the spring of 1843 to pick up the short term financial reward accompanying the luster of his "European training."

By 1845 Kane had moved upcountry to Toronto, almost broke, thirty-five years old, and abrim with desire: to do for the Canadian West what Catlin had achieved on the American plains in the 1830s. He had found his mission in life — that which so many of truly great talent somehow fail to encounter. Harper suggests that the Canadian had something else to carry him through perils and perverse luck. He was going rather romantically into an unknown wilderness supported by "determination, keenness of spirit . . . an indomitable will, and an intrepid devotion to an ideal."³

With no companions and "nothing but my portfolio and box of paints, my gun, and stock of ammunition," the true romantic solitary departed Toronto June 17, 1845, bound for Georgian Bay and the north shores of Lakes Huron and Superior. Kane was a peppery red-bearded bachelor — ready for anything — so long as

it fitted his ambitious dream.

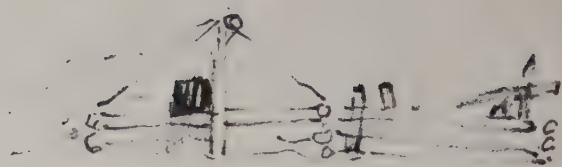
This preliminary journey was of exceptional importance. First it established a technique. Sketch first and ask questions later. Sketch quickly and where necessary, take notes for color and costume. His summer journey also revealed the facts: he could never travel into the West alone, for physical, financial and official reasons. The vast land spreading "Nor'west" beyond the Great Lakes drainage was the fiefdom of Hudson's Bay Company. No traveler there fared well without the patronage or approval of the Company. Last, his obsession produced a series of sketches and paintings which captured the interest of lesser Hudson's Bay Company officials. This culminated in a personal meeting with the director of all the Company's North American enterprises within a matter of months.

Sir George Simpson had an astonishing range of obligations that winter, but the canny governor took time for personal interviews with Kane, once he had determined that painter was in fact a Canadian citizen. During a March, 1846 meeting in Montreal — no mean trip from his "native" Toronto — Kane solidified his position with the governor. Simpson examined Kane's field notes and persuasive sketches, and pored over illustrations of Menominees, Assiniboines, Mohawks, Ojibways (Chippewas), Ottawas and Pottawatomies. With an Indian attachment of his own, the governor eventually yielded to Kane's blandishments and solid references, and granted him permission to travel freely as a guest in Bay Company transport. That was like a pass on all lines of travel.

Such a travel grant was crucial; but of equal significance was Simpson's commission "to paint twelve pictures of buffalo hunts, Indian camps, councils, feasts, conjuring matches, warlike exhibitions and any other pieces of savage life you may consider to be attractive or interesting." What a magnificent decision, and how revealing the language in this splendid commission — of time, personages and attitudes. For Kane, it had been a long journey from the coachworks at Coburg.

The only other way Kane might have traveled was the southerly route around the lakes and mountain barriers, across the American plains. But that would have defeated his whole purpose. This is not the place to review in any depth his continental passage, but obviously even to be an observing passenger on such a strenuous journey demanded stamina and grit to sustain the rigors necessary to record

Mt Hood



The many views upstream toward Mt. Hood somehow indicate a sense of disbelief — as though the artist as recorder could not believe so perfect a panorama. There was the majestic Oregon peak rising too beautiful above the magnificent *chatoyence* in the River of the West. Kane's faulty sense of line becomes much more secure in descrying alpine horizon lines. Major peaks which Kane quickly sketched but failed to describe are easily identified. (ROM)



everything “attractive and interesting.” A review of Kane’s *Wanderings of an Artist Among the Indians of North America* (1854) will reward any reader with an ethnologist’s portraiture and excellent narrative descriptions, as well as a transcontinental trip during a most critical period in North American diplomatic affairs.

To read his rich account is to encounter immediately old friends and solitary sites seen through perceptive eyes determined to register everything. The *Wanderings* usefully describe, as witness this passage guaranteed to warm the heart of every traveler and historian:

[Just above Fort William on Kaministiquia River, which flowed into Lake Superior] I found a gentleman named [Richard] Lane⁴ in charge of the brigade, which consisted of three canoes with eight men in each. We all camped immediately and at 3 o’clock next morning [May 25, 1846] were again *en route* in our canoes. These are constructed of the bark of the birch tree and are about twenty-eight feet long and four to five beam, strong, and capable of carrying besides their crew of eight men, twenty-five pieces; but at the same time so light as to be easily carried on the shoulders of two men. All goods taken in to the interior, and all peltries brought out, are made into packs of 90 lbs. each for the purpose of easy handling at the frequent *portages* and *discharges*; these packs are called pieces.⁵

Not every diarist makes notes of this kind, not even artists. The only comments I fail to see involve the great strain and effort of portage and paddling — and the accompanying physical stress of the brigade cordelling, percheing, decharging and demidecharging.⁶ There is little comment in *Wanderings* about the severe physical requirements of the engages⁷ life, for after all Kane was being propelled by the rugged crew — he was not of it. But there is a magnificent Royal Ontario Museum painting of “The Mountain Portage,”⁸ which immediately reveals his sense of the immense and overpowering country with puny ant-like men laboriously toiling across a grand alpine landscape. Certainly his travels in Italy, the Alps, France and the American waterways had prepared his eye topographically for a sense of scale in a sublime and unspoiled landscape.

By the time he had threaded the intricate river systems, prairies and swamps of the Canadian plains and crossed the hazardous Athabasca Pass to the Columbia headwaters, he had more than filled his senses with the “inaccessible crags” and the “gloomy and tangled forests” beloved of nineteenth century romantics. Moreover, beyond his affair with landscape he had somewhat deepened his acquaint-



The large interior view is one of the few we have showing the family or group life of the Clallums. It reflects indolence and one might wonder about the relationship of diet, availability of food, mild climate, metabolism and a few other matters important to the seeming calm which prevails in the vermin infested longhouse. Some held as many as 100 natives. (National Gallery of Canada, Ottawa)

ance with the voyageurs who made the Company's overextended system operable.

An immediate example is provided early — May 26th — as the party worked up from Lake Superior toward the Kam-Dog Savanne-Lac de Mille route. Within a stretch of twenty-six miles were the following portages and decharges: the Recousi, Couteau Portage, Belanger Decharge, Mauvais Decharge, Tremble Decharge, Penet Decharge, Maitre Portage, Little Dog Portage, Dog Portage and the Big Dog Portage.

He states that "On the 27th, Sir George Simpson joined us with his two [express] canoes, accompanied by his secretary Mr. [Edward M.] Hopkins. Sir George stopped only a few minutes . . . and as his canoes were much lighter and better manned than ours, he passed on rapidly in advance."⁹ I doubt that Kane had any familiarity with decharges such as those met that day on the familiar Indian route known since 1688.¹⁰ But he made it up very quickly, for they were making a light Indian canoe passage into a freight route.

Also notable for accuracy are Kane's notes on the extremes of a continental climate which his party fought both summer and winter. The storms are grand, the thunder showers endless, the snowfalls many feet in depth and one experiences a strange feeling of Company improvisation more than ingenuity as one struggles with Kane toward an ascent of the Athabasca Pass in mid-November. It seems *comme il faut* to the voyageurs too accustomed to privation, but we know today that the long abandoned Athabasca Pass was steep and hostile and used through sheer necessity.

The pass and the many tortuous crossings of Wood River emphasize the hardship and hazard and constant logistical problem of supplying the distant posts of the Columbia and New Caledonia departments.¹¹ This route was eventually abandoned as impracticable. Kane's descriptions simply substantiate desperate stories of early winter snows, late spring thaws, steep gradients, avalanches and countless swift and icy fords, as many as twenty in a day. In the preceding year, Henry Warre and Mervin Vavasour lost over 30 horses in a much simpler but longer passage, traveling with masterful Peter Skene Ogden. Their subsequent return east over Athabasca in the summer of 1846 (theirs were the snowshoes Kane's party found in the nick of time) was equally desperate because of a very late thaw. Vavasour never really recovered from the strain of this perilous cross-



Oregon City, the "American Village" beside magnificent Willamette Falls, had by 1846 acquired some mass and a variety of architecture representative of several parts of the United States. Somewhere within this fairly accurate but badly positioned scene (above) sits Dr. John McLoughlin in his handsome house beneath the rocky cliffs. He nurses a grievous sense of outrage against Sir George Simpson and others, while his new neighbors formulate territorial government and plan to reduce the ducal McLoughlin and his waterdriven mills. The lower views are from downstream looking south and east from the cross-river competitor, Linn City, an 1861 flood victim. The easily seen church was erected on lots given by Roman Catholic John McLoughlin. The steeple rises behind his buildings. Warre and Vavasour in 1845 reported two churches and "about 100 dwelling houses, etc." In those years the roar of the Falls was sometimes heard 25 miles away. (ROM)



ing. The 5,700-foot pass was a cruel seven-day ascent which immediately dropped on the west 3,500 feet to the Boat Encampment depot amidst the raging torrents of boulder-filled Wood and Canoe rivers, tributary to the Columbia. And this was a principal freight route, involving men and snowshoes as well as horses and sleds!

Kane's notes concerning his descent of the Columbia in late November bear out the need for this interior water passage, although it was a 2,000-foot drop on the 1,000 mile journey through rock-choked rapids and whirlpools. When the rain-soaked party reached Fort Vancouver December 8, the relief of James Douglas and Ogden was obvious. Kane's manuscript diary notes sixty-eight known drownings of Bay men along the Columbia route.

The new Fort Vancouver factors were no doubt relieved to see some part of the Russian otter pack Lane was carrying to provide a part of the annual seventy-five packs of choice Canadian otter annually sent to the Russians in return for beaver and other fur privileges around Stikine. Lane had started with forty, but when the late season Rocky mountain passage appeared too formidable, he had sent most of the ninety-pound packs back to Jasper House.

Equally interesting is Kane's cursory note about James Douglas (1803-1877) and Peter Skene Ogden (1794-1854), for they had by Simpson fiat just replaced John McLoughlin as Chief Factor of the Columbia District, in one of the Company's greatest shakeups. McLoughlin had just "retired" to Oregon City in a black rage. Kane, intent on his work, mentions "Dr. M'Loughlin" but twice and appears oblivious to this critical shift in Simpson's power structure.¹² And the towering Doctor's successors, who had been so loyal to him in earlier years, would not likely have discussed important internal affairs with a Company guest, especially an artist. They had only a few months earlier rid themselves of the troublesome Warre and Vavasour team, posing as artists and scientists.

Whatever his reception, Kane took time to record some grand views of Fort Vancouver, Oregon City and the "Walhamette Falls." He went up the Willamette as far as French Prairie. He notes the Columbia freezing that winter and the very severe weather may be a reason he failed to descend the Columbia below the mouth of the Cowlitz River, his tributary route north to Victoria. Traveling fast and intently, Kane surveyed Whidbey Island, Victoria and environs, and was the following summer on his way back up the Columbia,



This stately view of French Prairie must have gladdened the heart of Father Accolti, S.J., for the spiritual and architectural progress of the church shows off to great advantage, as do the elegant appearing two-story houses. They are almost too fine. (ROM)

bound for home. His two-week descent of the river became a four-month return upstream.

When Kane returned to Toronto two years after his Western departure, George Allan,¹³ who became his patron, described the artist as

looking like a man of vigorous [physique?] but also like one who had gone through a good deal of hardship and exposure. He was of medium height, reddish hair and beard and slightly pock marked. He was of a quiet retiring disposition with somewhat of the unimpressible manner of the Indians among whom he had spent so much time, but he had an excellent memory and abounded with curious information in reference to the country and the Indian tribes. His portraits of Indian chiefs and members of different tribes both male and female are painted with great vigour and spirit and are, I imagine very truthful for I don't think Kane had much imagination, but he most faithfully and accurately represented what he saw, either portraiture or landscape.¹⁴

Allan entered this judgment in a private manuscript note, but it is a very fair appraisal. Harper has also provided a note on Kane's canny solicitation of letters from Ogden and John Lee Lewes at Fort Colville stating that Kane's Indians were, in fact, faithful representations. The gentlemen kindly obliged him.

Later Allan, who was appreciative and admiring of Paul Kane's ability and determination, again noted something which in the last analysis provides a good judgment of Kane's ability: "While I do not think that the collection . . . can claim to rank very highly for artistic ability; it is valuable and usable as a most forceful representation of a race which is rapidly passing away and an aspect of the country which is changing almost as rapidly."¹⁵

At the very bottom of an immensely rich pile of Kane's ethnographic studies which Major R. A. Willis so generously placed in the Department of Ethnography at the Royal Ontario Museum in 1946, is one I shall ever remember. Number 942-15-342 is a 5½ x 9" black and white sketch of Niagara Falls. It is not particularly noteworthy unless one sees that Kane, the "correct delineator," faithfully included a tiny figure bending over a box on a tripod taking his own view of the Falls. A photographer! There he is, the harbinger of future recorders who in their hundreds and then millions wiped out the band of itinerant painters of whom Kane was essentially one. Within years other self-taught rustic painters had vanished as another technical advance eliminated a long honored skill.

But not Kane's. Certainly the end of his career showed far more physical comfort than anything he knew in earlier years. Unfortunately in the last years of his life he painted very little. This, perhaps, was due in part to the hardships of his journey, for, among other problems, he strained his eyesight in the blinding snow. Some of his patrons, too, experienced reduced circumstances. But when the solitary wanderer died in February, 1871, he left his family in reasonable circumstances and his fame forever secure in the splendid heritage bequeathed to us. For this unique record which scholars have scarcely assessed, we shall be forever grateful.



In a life relatively simple and short the Indians all along the Columbia River found their seasonal and cultural cycle bound to its flux and productivity. Their simple yet cunningly contrived hooks, nets, baskets and spears were perfectly suited to the demands of the rivers. The well-larded Indian standing here may be using one of the 50 or 60-foot socket poles with a detachable spearhead and cedar rope. This long weapon was moved along the river bottom until a breeding or feeding sturgeon was encountered. The fish thus harpooned might weigh up to 500 or 800 pounds. The caviar in these monsters is never mentioned. (ROM)

Footnotes

1) See J. Russell Harper's introduction to the magnificent study, *Paul Kane's Frontier* (University of Texas, Austin, 1971).

2) Harper's is the most thorough and accurate account of a life relatively obscure until 1845.

3) Harper, *Paul Kane's Frontier*, 14.

4) Contrary to other interpretations, I believe this is Richard Lane. He made the crossing several times during this period. His name appears as Clerk, traveling with Peter Skene Ogden and Warre and Vavasour (June, 1845) and moving east again with them in the spring of 1846. It may be that he was returning to gather up his wife, a daughter of Andrew McDermott (of the Red River settlement) and his Indian wife. Lane is later shown as a Hudson's Bay holder of 640 acres in Oregon.

5) Paul Kane, *Wanderings of An Artist Among the Indians of North America* (Toronto, 1925), 33-34.

6) *Cordelling* meant pulling a canoe along by several lines braided together to prevent one rope breaking and losing the canoe and its load. *Perchers* used long metal-shod poles eight or ten feet in length. These were used to ascend swift running streams where the bottom was firm and gravelly. Their standing technique was hardly for beginners. In the *demicharge* half a load was removed from the heavily laden canoe to the bank and the crew moved up the stream by path or paddle; then they dropped downstream to pick up the remainder of the load, which was reloaded above the rapids. A *charge* meant unloading everything and *cordelling* the canoe upstream from a trail along the bank.

In the last resort the full portage was faced. They were all grim. Kane suggests that two men could carry the regular 25-foot canoe with ease. But the fact is they averaged 300 pounds, more than a load even on the level, which most portages were not. One is also tempted to add that although Kane thought it an easy assignment, he was not carrying the canoe — nor, I gather, was he carrying the 98-pound packs, of which the voyageur could expect to carry at least three double loads at each portage. See Eric W. Morse, *Fur Trade Routes of Canada: Then and Now* (Ottawa, 1969).

7) The voyageurs in a crew consisted of middlemen and *boutes*. They were the bowsmen and steersmen. The chief over them was the guide, who knew all the miles and moods of the river, as well as the district under his charge. The *boutes* both paddled and steered, while the middlemen paddled only — averaging around 18 hours a day. All subsisted mainly on pemmican during these annual journeys. Between 2 and 3 a.m. they would be up and away. Around 8 a.m., a half-hour breakfast and cleanup, and in the canoe before nine. At 2 in the afternoon came dinner, a leisurely 20 to 30 minutes and then paddling until dusk. The long hours of the summer season allowed this strenuous schedule — one much preferred to the Siberian system of winter travel, and a matter of similar needs but different topography.

8) See J. Russell Harper, *Paul Kane's Frontier*, Plate IX. This is one of the most grand and appealing Kane landscapes.

9) Simpson as we now know, was pressing on among other reasons, to meet the returning Oregon reconnoitering party in disguise, the British officers Warre and Vavasour.

10) This was a choice of route from 1688 when De Noyou discovered the shorter but more arduous Indian route, as opposed to the longer but easier Grand Portage route, which was later used until the threat of American custom duties forced a return to the Kaministikwia.

11) Dr. Burt Brown Barker reported in *Letters of John McLoughlin* (Oregon Historical Society, 1948), 336, that there were two trading areas west of the Rocky Mountains: "New Caledonia to the north and the Columbia District to the South." Dr. McLoughlin presided over all from 1824 to 1845, but his special interest was the Columbia.

The forts and posts in the Columbia District were: George, Vancouver, The Dalles, Nez Perce or Walla Walla, Okanogan, Colville, Flathead, Kootenai, Nisqually, Victoria, Langley, Rupert, McLoughlin, Simpson and Umpqua. In New Caledonia they were Forts Kamloops, Alexander, Chilcotin, George, St. James, Fraser Lake, McLeod Lake, Babine and Connolly.

12) With the "retirement" of John McLoughlin, they comprised in fact a Board of Management, together with a third member, John Work, who had that year been appointed a Chief Factor. Ogden, appointed Chief Factor in 1834, had replaced towering and ducal McLoughlin in this obviously transitional Board devised by Simpson in 1845.

Chief Factor was the senior rank under Sir George Simpson. Below the Factors were the Chief

Traders, Clerks and Apprentice Clerks. If the latter performed well for 5 years they might advance to Clerk; 14 good years, perhaps in charge of a small one or two-man post, and a Clerk would advance to Chief Trader. As such they received 1/85th share in the Company's profits. Below these commissioned ranks were the Engages – the top men in the lower levels. But they were never thought to be gentlemen of the Company, nor were any ranks below them. The possibility of a jump from Engage to Gentleman rank was remote.

13) George W. Allan was one of Kane's principal patrons and friends from 1848 until the artist's death in 1871. Allan came from a wealthy family and his own political career was very substantial, as witness his service as a Canadian Senator commencing 1867 and as Speaker of the Senate (1888-1891). His manuscript notes in the Royal Ontario Museum (Department of Ethnography) reveal a sound artistic appraisal and warm regard for Kane.

14) Allan mss., Royal Ontario Museum, p. 5. The *Oregon City Oregon Spectator*, Feb. 18, 1847, p. 3, comments: "Our countrymen on the eastern slope of the Rocky Mountains, entertain imperfect notions, doubtless, of the appearance of Oregon and its settlements, but we can assure them in the achievements of Mr. Kane, they may behold correct delineations of the country."

15) George Allan mss., p. 6.



Fort Walla Walla (or Nez Perce), now under impounded water, was a superbly located fort of sawed 6-inch timbers in palisade mentioned by many travelers on the Oregon Trail as well as the Hudson's Bay route. First established among "hostile and warlike" tribes by the North West Company under the direction of Donald McKenzie and Alexander Ross. When the Cayuse uprising occurred 20 years after the fort was completed, the Hudson's Bay proprietors were glad for "the strongest and most complete fort west of the Rocky Mountains" (Ross). (ROM)



Kane's sketch of the Marcus Whitman mission buildings provides the most important exterior view we have of the ill-fated American Board station at Waiilatpu, near present-day Walla Walla, Washington. (ROM) Judging from William McBean's complimentary letter concerning the Fort Walla Walla area, the Mission sketch has "an exact and strong similitude." It generally conforms to the original floor plan sketch in the Narcissa Whitman papers, OHS. Unlike most buildings in the Pacific Northwest, the Mission reflected the timber scarcity of the arid region in its adobe brick walls and straw and earth roof covering. See Erwin N. Thompson, *Shallow Grave at Waiilatpu* (OHS, 1969).



*Son of the great Walla Walla
chief Pe-o-o-be-o-mau-mau*

The great Walla Walla chieftain Peu-peu-mox-mox (Yellow Serpent, or perhaps more accurately, Yellow Bird) had a life both tragic and grand. His son Elijah was murdered in 1844 during a horse trading expedition near Sutter's Fort. The chief once held over 2,000 horses, but he was killed in questionable circumstances in 1855, a few months after the Isaac Stevens treaty negotiations. Kane must have painted another of the chief's sons, if the caption is correct. (ROM)



Though off the regular horse trails, the Palouse River falls seemed to draw every artist who stopped over at nearby Fort Walla Walla. The notes of some indicate that their Indian guides insinuated an idea that the falls were very sequestered and being viewed for the first time. (ROM)

Incidents of Travel on the North-West
Coast, Vancouver's Island, Oregon,
&c., &c.

BY PAUL KANE, ESQ., TORONTO

The Chinook Indians

*Read before the Canadian Institute, March 14. **

As it would be impossible for me in the confined limits of a paper like the present to give anything like a detailed account of all the tribes of Indians amongst whom I have travelled, I have considered that it would prove far more interesting were I to confine myself to one tribe, and give full information regarding their habits, customs and traditions. For this purpose I have selected the Chinooks, one of the tribes among whom I have been, most remote from this part of the continent, and whose manners and customs are so much at variance with our own, as, I trust, to render some notice of them, from personal observations novel and interesting.

The Flat-Head Indians are met with along the banks of the Columbia river from its mouth eastwards to the Cascades, a distance of about 130 miles; they extend up the Walamett [*sic*] river south about 30 or 40 miles, and through the district lying between the Walamett and Fort Astoria, now called Fort George. To the north they extend along the Cowlitz river and the tract of land lying between that and Puget's Sound. About two-thirds of Vancouver's Island is also occupied by them; and they are found along the coasts of Puget's Sound and the Straits of Juan de Fuca. The Flat-Heads are divided into numerous tribes, each having its own peculiar locality, and differing more or less from the others in language, customs and manners.

Of these I shall select, as the subject of the present paper, the Chinooks, a tribe inhabiting the tract of country at the mouth of the Columbia river. Residing among the Flat-Heads I remained from the fall of 1846 to the following autumn of 1847, and had consequently ample opportunity of becoming acquainted with the peculiar habits and customs of the tribe. They are governed by a chief called Casen-ov.¹ This name has no translation. The Indians on the west side of

the Rocky Mountains differing from those on the east, in having hereditary names, to which no peculiar meaning appears to be attached, and the derivation of which, is in many instances forgotten. Casenov is a man of advanced age, and resides principally at Fort Vancouver, about 90 miles from the mouth of the Columbia. I made a sketch of him while staying there, and obtained the following information as to his history and previous career: Previous to 1829 Casenov was considered a great warrior, and could lead into the field 1,000 men, but in that year the Hudson's Bay Company and emigrants from the United States introduced the plough for the first time into Oregon, and the locality hitherto considered one of the most healthy was almost depopulated by the fever and ague.²

Their principal settlement, Chinook Point, where King Cumcomley [*sic*] ruled in 1811, at the mouth of the river, was nearly reduced to one-half its numbers. The Klatsup [Clatsop] village now contains but a small remnant of its former inhabitants. Wasiackum, Catlamet, Kullovith, the settlement at the mouth of the Cowlitz, Kallemo, Kattlepootle and Walkumup are entirely extinct as villages.³ On Soveys [Sauvie] Island there were formerly four villages but now there scarcely remains a lodge.

They died of this disease in such numbers that their bodies lay unburied on the river's banks, and many were to be met with floating down the stream.

The Hudson's Bay Company supplied them liberally with Quinine and other medicines, but their good effects were almost entirely counteracted by their mode of living, and their obstinacy in persisting in their own peculiar mode of treatment, which consisted principally in plunging into the river without reference to the particular crisis of the disease.

From these two causes their numbers have been very much reduced, and the effective power of the tribes so greatly diminished that the influence which Casenov owed to the number of his followers has correspondingly declined; his own immediate family consisting of ten wives, four children and eighteen slaves, being reduced in one year to one wife, one child and two slaves.⁴ Their decrease since that time has also been fearfully accelerated by the introduction of ardent spirits, which, in spite of prohibition and fines against selling it to the Indians, they manage to obtain from their vicinity to Oregon city, where whiskey or a poisonous compo[u]nd called there *blue ruin*, is



By the time Kane arrived on the scene Cassino had passed his prime, but he still held great power over all the tribes of the lower Columbia drainage. John Mix Stanley also painted the primitive prince within the year, and a comparison of the work of the long-time acquaintances could be useful. (ROM)

illicitly distilled. I have scarcely ever seen an Indian in that vicinity who would not get drunk if he could procure the means, and it is a matter of astonishment how very small a quantity suffices to intoxicate these unfortunate beings, although they always dilute it larger in order to prolong the pleasure they derive from drinking. Casenov is a man of more than ordinary talent for an Indian, and he has maintained an influence over his tribe chiefly by means of the superstitious dread in which they hold him.

This influence was wielded with unflinching severity towards them, although he has ever proved himself the firm friend of the white man. Casenov for many years in the early period of his life kept a hired assassin to remove any obnoxious individual against whom he entertained personal enmity.

This bravo, whose occupation was no secret, went by the name of Casenov's Skocoom or evil genius.⁵ He finally fell in love with one of Casenov's wives who eloped with him; Casenov vowed vengeance, but the pair for a long time eluded his search until one day he met her in a canoe near the mouth of the Cowlitz river and shot her on the spot. After this he lived in such continual dread of the lover's vengeance that for nearly a year he never ventured to sleep, but in the midst of a body guard of 40 armed warriors, until at last he succeeded in tracing him out, and had him assassinated by the man who had succeeded him in his old office. The Chinooks over whom Casenov presides carry the process of flattening the head to a greater extent than any other of the Flat-Head tribes.

This process is as follows: The Indian mothers all carry their infants strapped to a piece of board covered with moss or loose fibres of cedar bark, and in order to flatten the head they place a pad on its forehead, on the top of which is laid a piece of smooth bark bound on by a leathern band passing through holes in the board on either side and kept tightly pressed across the front of the head. A sort of pillow of grass or cedar fibres being placed under the back of the neck to support it.

This process commences with the birth of the infant and is continued for a period of from 8 to 12 months, by which time the head has lost its natural shape and acquired that of a wedge, the front of the skull becoming flat, broad and higher at the crown, giving it a most unnatural appearance.

Many people would suppose that from the extent to which this



One of Kane's major set pieces developed from sketches made while stopping over at the Cowlitz Farm portage between the Columbia-Cowlitz and the long arm of Puget Sound at Nisqually. This may be the rather elegant looking native woman of the sadly reduced Cowlitz (Salish) tribe named Caw-wacham. Between the time of Kane's journey north to Vancouver Island and his return 9 weeks later (June 15, 1847), she died and her friends attributed this to her likeness having been stolen by Kane. The baby looks as though it has just been released from the flattening headboard. (ROM)

is carried the operation would be attended with great suffering to the infant, but I have never heard the infants crying or moaning, although I have seen the eyes seemingly starting out of the sockets from the great pressure. But on the contrary, when the lashings were removed I have noticed them cry until they were replaced.

From the apparent dullness of the children whilst under the pressure I should imagine that a state of torpor or insensibility is induced, and that the return to consciousness occasioned by its removal must be naturally followed by the sense of pain.

This unnatural operation does not however seem to injure the health, the mortality amongst the Flat-Head children not being perceptibly greater than amongst other Indian tribes. Nor does it seem to injure their intellect, on the contrary, the Flat-Heads are generally considered fully as intelligent as the surrounding tribes who allow their heads to preserve their natural shape; and it is from amongst the round heads that the Flat-Heads take their slaves; looking with contempt even upon the whites for having round heads, the flathead being considered as the distinguishing mark of freedom. I may here remark, that, amongst the tribes who have slaves there is always something which conspicuously marks the difference between the slave and the free, such as the Chimseyan, who wear a ring in the nose, and the Babbenes who have a large piece of wood inserted through the under lip. The Chinooks, like all other Indian tribes, pluck out the beard on its first appearance.

I would willingly give a specimen of the barbarous language of these people were it possible to represent by any combination of the letters of our alphabet the horrible harsh spluttering sounds which proceed from their throats, apparently unguided either by the tongue or lips.

It is so difficult to acquire a mastery of their language that none have been able to attain it unless those who have been born amongst them.

They have, however, by their intercourse with the English and French traders succeeded in amalgamating, after a fashion, some words of each of these tongues with their own and formed a sort of Patois, barbarous enough certainly, but still sufficient to enable them to communicate with the traders.

This Patois I was enabled, after some short time to acquire, and could converse with most of the chiefs with tolerable ease. Their



The magnificent blankets of cedar, goat and specially produced dog hair were spun by women with an elusive secret of weaving beautiful rain-proof blankets. These, combined with furs and goose feather cloaks and hats, comprised the male wardrobe. Women also wore a skirt of woven cedar often described by intrigued and suddenly entranced travelers. Today the Chilkat blanket most faithfully preserves this useful art form. (ROM)



common salutation is *Cha hoh ah yah*, originating, as I believe, in their having heard in the early days of the fur trade a gentleman named Clark frequently addressed by his friends, 'Clark, how are you?' This salutation is now applied to every man, their own language affording no appropriate expression.⁶

Their language is also peculiar in containing no oaths, or any words conveying gratitude or thanks.

Their habits are extremely filthy, their persons abounding with vermin, and one of their chief amusements consists in picking these disgusting insects from each other's heads and eating them. On my asking an Indian one day why he eats them, he replied that they bit him and he could get his revenge by biting them in return. It will naturally be supposed that they are thus beset from want of combs or other means of displacing the intruders; but this is not the case, they pride themselves on carrying such companions about them, and giving their friends the opportunity of amusing themselves in hunting and eating them.

The costume of the men consists of a musk-rat robe, the size of one of our ordinary blankets, thrown over the shoulders, without any breach-cloth, mocassins or leggings.

Painting the face is not much practised amongst them except on extraordinary occasions, such as the death of a relative, some solemn feast, or going on a war party.⁷

The female dress consists of a girdle of cedar bark round the waist, with a dense mass of strings of the same material hanging from it all around and reaching almost to the knees. This is their sole summer habiliment.

They, however, in very severe weather add the musk-rat blanket. They also make another description of blanket from the skin of the wild goose, which is here taken in great abundance. The skin is stripped from the bird with the feathers on and cut into strips, which they twist so as to have the feathers outwards. This makes a feathered cord, and is then netted together so as to form a blanket, the feathers filling up the meshes, rendering it a light and very warm covering.

In the summer these are entirely thrown aside, not being in any case worn out from feelings of delicacy.

The men go quite naked, though the women always wear the cedar petticoat. The country which the Chinooks inhabit being almost destitute of furs they have little to trade in with the whites.

This, coupled with their laziness — probably induced by the ease with which they procure fish, which is their chief subsistence — prevents their obtaining ornaments of European manufacture, consequently anything of the kind is seldom seen amongst them. They, however, wear long strings of small shells found on the coast called *loquas*, and used by them also as money.

A great traffic is carried on amongst all the tribes through the medium of these shells. They are fished up from the bottom of the sea, and are from an inch and a half to two inches in length; they are white, slender, hollow and tapering to a point, slightly curved and about the size of the stem of an ordinary clay tobacco pipe. They are valuable in proportion to their length, and their value increases according to a fixed ratio, forty shells being the standard number required to extend a fathom's length, which number is in that case equal in value to a beaver's skin, but if 39 be found long enough to make the fathom it would be worth 2 beaver skins, if 38 three skins, and so on, increasing one beaver skin for every shell less than the standard number.

The Chinooks evince very little taste in comparison with some of the tribes on the eastern side of the Rocky Mountains in ornamenting either their persons or their warlike or domestic implements.

The only utensils I saw at all creditable to their decorative skill were carved bowls and spoons of horn, and baskets made of roots and grass woven so closely as to serve all the purposes of a pail in holding and carrying water.

In these they even boil the salmon which constitute their principal food. This is done by immersing the fish in one of the baskets filled with water, into which they throw red hot stones until the fish is cooked, and I have seen fish dressed as expeditiously by them in this way as if done in a kettle over a fire by our own people. The salmon is taken during the months of June and July in immense numbers in the Columbia river and its tributaries by spearing and with gill nets.

They have also a small hand net set something like our common landing net, which is used in rapids where the salmon are crowded together and near the surface.

These nets are ingeniously contrived, so that when the fish is in them his own struggles loosen a little stick which keeps the mouth of the net open while empty, but which, when the net is full, immedi-



The native camp is laid out for the ethnologist's inspection in this view perhaps near the Cowlitz River entry into the Columbia. Routine and plenty are in order as the summer camp busily dries and packs the plentiful run of salmon. One is not aware of the rapid reduction of those native villages and populations in the first third of the 19th century. (ROM)

ately draws it together like a purse, with the weight of the salmon and effectually secures the prey.

The salmon taken during this period of the year is split open and dried in the sun for their winter's supply. I have never seen salt made use of by any tribe of Indians for the purpose of preserving food, they all evince the greatest dislike to salt meat.

I may here mention a curious fact respecting the salmon of the Columbia river; they have never been known to rise to a fly, although it has been frequently tried by gentlemen of the Hudson's Bay Company, with the very best tackle. The salmon go up the river as far as they possibly can and into its tributary streams in myriads; it is, however, a well known fact that after spawning they never return to the sea, but all die in the river; the Columbia is hardly ever free from gill nets, and no salmon has ever been taken returning, and in the fall, wherever still water occurs, the whole place is tainted by their putrid bodies floating in immense masses. I have been obliged to travel through a whole night trying to find an encampment which would be free from their disgusting effluvia.

The Chinooks also catch a considerable number of sturgeon, which here attain to an enormous size, weighing from four to six cwt. [hundred]; this is done by means of a long jointed spear handle 70 or 80 feet in length, fitted into but not actually fastened to a barbed spear-head, to which is attached a line, with this they feel along the bottom of the river, where the sturgeon are found lying at the spawning season; upon feeling the fish the barbed spear is driven in and the handle withdrawn. The fish is then gradually drawn in by the line, which being very long allows the sturgeon room to waste his great strength so that he can with safety be taken into the canoe or towed ashore.

At the mouth of the river a very small fish, about the size of our Sardines, is caught in immense numbers, it is called there Uhlekun [Smelt], and is much prized on account of its delicacy and extraordinary fatness. When dried this fish will burn from one end to the other with a clear steady light like a candle. The Uhlekuns are caught with astonishing rapidity by means of an instrument about 7 feet long; the handle is about 3 feet, into which is fixed a curved wooden blade about 4 feet, something the shape of a sabre, with the edge at the back. In this edge, at the distance of an inch and a-half, are inserted sharp bone teeth about an inch long; the Indian standing

in the canoe draws this edgeways with both hands, holding it like a paddle, rapidly through the dense shoals of fish, which are so thick that almost every tooth will strike a fish. One knock across the thwarts safely deposits them in the bottom of the canoe. This is done with such rapidity that they will not use nets for this description of fishing.

There are a few whales now caught on the coast, but the Indians are most enthusiastic in the hunt. Upon a whale being seen blowing in the offing they rush down to their large canoes and push off, with 10 or 12 men in each; each canoe is furnished with a number of strong seal skin bags filled with air, and made with great care and skill, capable of containing about 10 gallons each; to each bag is attached a barbed spearhead by a strong string about 8 or 9 feet long, and in the socket of the spear-head is fitted a handle 5 or 6 feet in length. Upon coming up with the whale the barbed heads with the bags attached are driven into the whale and the handles withdrawn. The attack is continually renewed until the whale is no longer able to sink from the buoyancy of the bags, when he is despatched and towed ashore. The blubber of the whale is much prized amongst them, and is cut into stripes about 2 feet long and 4 inches wide and eaten generally by them with their dried fish.

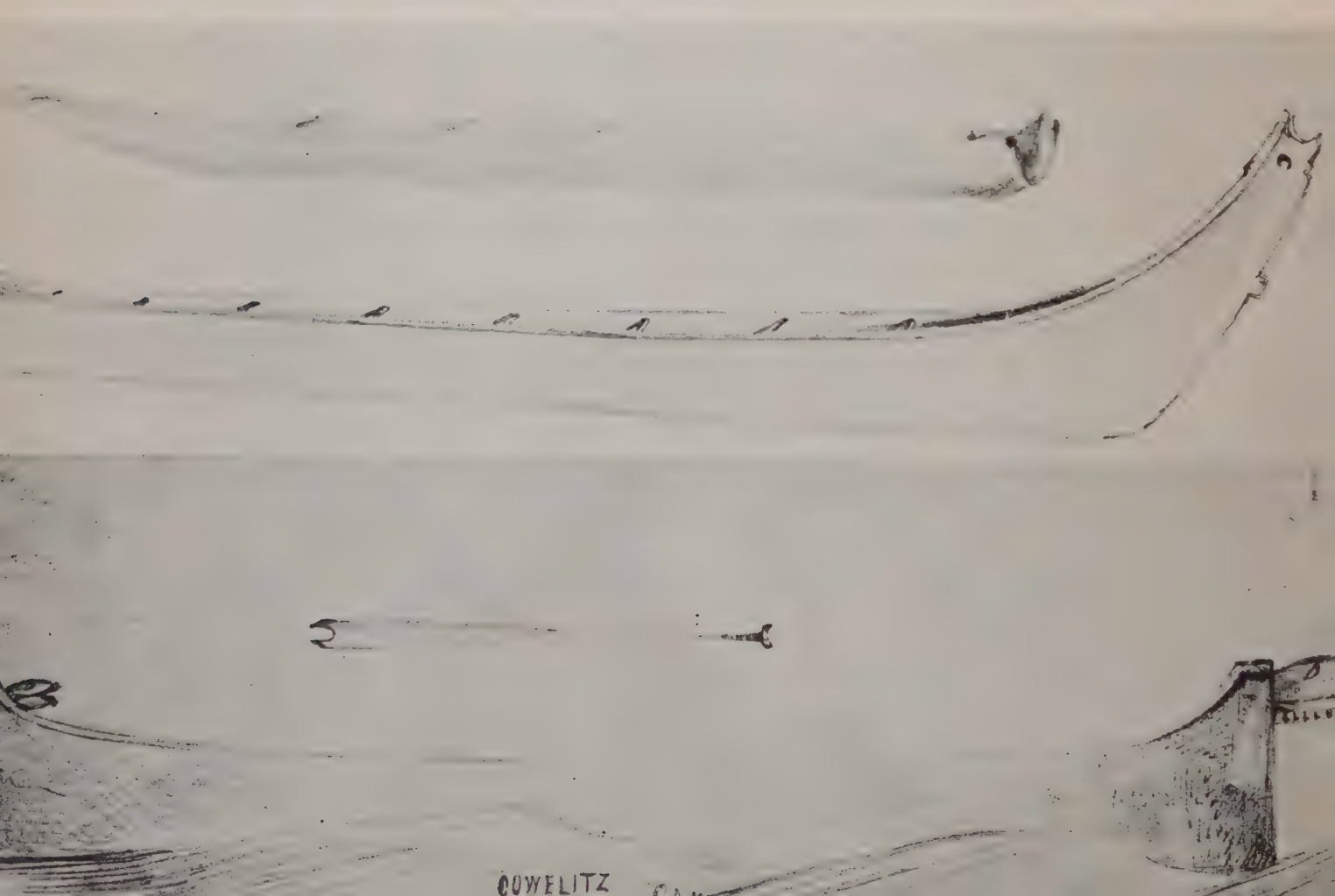
Clams and oysters are very abundant, and seals, wild ducks and geese are taken in great plenty, but their fishing is so productive that they subsist with very little labour.

They are also very fond of herrings' roe, which they collect in the following manner: They sink cedar branches to the bottom of the river, in shallow places, by placing upon them a few heavy stones, taking care not to cover the green foliage, as the fish prefer spawning on anything green, and they literally cover all the branches by next morning with spawn. The Indians wash this off in their waterproof baskets, to the bottom of which it sinks; this is squeezed by the hand into little balls and then dried, and is very palatable.

The only vegetables in use amongst them are the Camas and Wappattoo [*sic*]. The Camas is a bulbous root much resembling the onion in outward appearance but is more like the potato when cooked and is very good eating. The Wappattoo is somewhat similar, but larger, and not so dry or delicate in its flavour. They are found in immense quantities in the plains in the vicinity of Fort Vancouver, and in the spring of the year present a most verdant and beautiful appearance, the whole surface presenting an uninterrupted sheet of bright ultra-



The climate and bounty of the lower Columbia drainage produced a people with relatively few needs and few arts. Clothing was seldom used except in a bad winter storm. The oral traditions of the tribal groups are very rich but artifacts other than basketry and equally perishable wood ornaments are almost unknown. These river canoes are interesting and perfectly designed for river usage but they lack the barbaric force of the large and dramatic ocean going canoes which Kane sketched in the Straits of Juan de Fuca (top sketch). (ROM)



marine blue from the innumerable blossoms of these plants. They are cooked by digging a hole in the ground, then putting down a layer of hot stones, covering them with dry grass on which the roots are placed; they are then covered with a layer of grass, and on the top of this they place earth, with a small hole perforated through the earth and grass down to the vegetables. Into this they pour water, which reaching the hot stones, forms sufficient steam to completely cook the roots in a short time, the whole being immediately stopped up after the introduction of the water. They often adopt the same ingenious process for cooking their fish, meat, and game.

There is another article of food made use of amongst them, which from its disgusting nature I should have been tempted to omit were it not a peculiarly characteristic trait of the Chinook Indian, both from its extraordinary character, and its use being confined solely to their tribe; it is, however, regarded only as a luxury and not as a general article of food. The whites have given it the name of Chinook Olives, and it is prepared as follows: About a bushel of acorns are placed in a hole dug for the purpose close to the entrance of the lodge or hut, and covered over with a thin layer of grass, on top of which is laid about half a foot of earth; every member of the family henceforth regards this hole as the special place of deposit for their urine, which is on no occasion to be diverted from its legitimate receptacle; even should a member of the family be sick and unable to reach it for this purpose the fluid is carefully collected and carried thither. However disgusting such an odoriferous preparation would be to people in civilized life the product is regarded by them as the greatest of all delicacies; so great indeed is the fondness they evince for this horrid preparation that even when brought amongst civilized society they still yearn after it and will go any length to obtain it. A gentleman in charge of Fort George had taken to himself a wife, a woman of this tribe, who of course partook with himself of the best food the Fort could furnish; notwithstanding which, when he returned home one day his nostrils were regaled with a stench so nauseating that he at once enquired where she had deposited the Chinook olives, as he knew that nothing else could poison the atmosphere in such a manner. Fearful of losing her dearly-prized luxury she strenuously denied its possession; his nose however soon led him to the place of deposit, and they were soon consigned to the river. His mortification was afterwards not a little increased by learning



The reed and plank shelters pictured here were used along the Columbia River. Easily dismantled and transported, the huts were capable of indefinite expansion to accommodate several families; especially during the summer moves to favorite fishing stations along the rivers. The top sketch is identified as a Klickitat lodge, and that below appears to be on the Columbia below Fort Walla Walla. (ROM)



that she had purchased the delicacy with one of his best blankets.

During the season the Chinooks are gathering Camas and fishing they live in lodges constructed by means of a few poles covered with mats made of rushes, which can be easily moved from place to place; but in the villages they build permanent huts of split cedar boards. Having selected a dry place for the village, a hole is dug about three feet deep and about twenty feet square, round the sides of this square cedar boards are sunk and fastened together with cords and twisted roots, rising about four feet above the outer level; two posts are sunk at the middle of each end with a crotch at top, on which the ridge pole is laid, and boards laid from thence to the top of the upright boards. Fastened in the same manner round the interior are erected sleeping places, one above another something like the berths in a vessel, but larger. In the center the fire is made, the smoke of which escapes from a hole left in the roof for that purpose. These lodges are filthy beyond description and swarm with vermin. The fire is procured by means of a small flat piece of dry cedar, in which a small hollow is cut with a channel for the ignited charcoal to run over; this piece the Indian sits on to hold it steady while he rapidly twirls a round stick of the same wood between the palms of his hands with the points pressed into the hollow of the flat piece. In a very short time sparks begin to fall through the channel upon finely frayed cedar bark placed underneath, which they soon ignite. There is a great deal of knack in doing this, but those who are used to it will light a fire in a very short time. The men usually carry these sticks about with them, as after they have once been used they produce the fire quicker.

The only warlike implements I have seen amongst them were bows and arrows. The bows are made from the Yew tree, and the arrows are feathered and pointed with sharp bone. Those they use with great precision.

Their canoes are hollowed out of the cedar, and some of them are very large, as this tree grows to an immense size in the neighborhood. They make them very light, and from their formation they are capable of withstanding very heavy seas.

Slavery is carried to a great extent along the North-West coast and Vancouver's Island; and the Chinooks, considering how much they themselves have been reduced, still retain a large number of slaves. These are usually procured from the Chastay tribe who live

near the Um[p]qua, a river south of the Columbia emptying into the Pacific. They are sometimes seized by war parties, but are often bought from their own people. They do not flatten the head, nor is the child of one of them (although by a Chinook father), allowed this distinguishing mark of freedom. Their slavery is of the most abject description; the Chinook men and women treat them with great severity, and exercise the power of life and death at pleasure. An instance of the manner in which the Chastay slaves are treated presented itself to my observation one morning while I was out sketching on Vancouver's Island. I saw upon the rocks the dead body of a young woman whom I had seen a few days previously walking about in perfect health, thrown out to the vultures and crows. I mentioned it to a gentleman of the Hudson's Bay Company, who accompanied me to the lodge she belonged to, where we found an Indian woman, her mistress, who made light of her death, and who was no doubt the cause of it. She said a slave had no right to burial. She was furious on being told that the slave was as good as herself. "She, the daughter of a chief, no better than a slave." She then walked out of the lodge with great dignity; the next morning she had taken down the lodge and was gone. I was also told by an eye witness, of a chief, who, having erected a colossal idol of wood, sacrificed five slaves to it, barbarously murdering them at its base, and asking in a boasting tone who among them could afford to kill so many slaves. One of the slaves was a handsome girl who had lived from her infancy in his family, and begged most piteously for her life, reminding him of the care she had taken of his children and all the services she had rendered; but all her pleadings were of no avail, and the brutal wretch with his own hand plunged a knife four times into her body before she ceased her appeals for mercy. The only distinction made in her favour was that she was buried, instead of being, like her miserable companions, thrown out on the beach.

The principal amusement of the Chinooks is gambling, which is carried to great excess amongst them. You never visit the camp but you hear the eternal gambling song of "he ha ha," accompanied by the beating of small sticks on some hollow substance.⁸ Their games do not exceed two or three, and are of a simple nature. The one most generally played consists in holding in each hand a small piece of stick the thickness of a goose quill and about an inch and a-half in length, one plain and the other distinguished by a little thread

wound around it, the opposite party being allowed to guess in which hand the marked stick is to be found. A Chinook will play at this simple game for days and nights together until he has gambled away everything he possesses even to his wife. They play, however, with much equanimity, and I never saw any ill-feeling evinced by the loser against his successful opponent. They will cheat if they can, and pride themselves on its success; if detected, no unpleasant consequence follows, the offending party being merely laughed at and allowed to amend his play.

Another game to which they are very partial is played by two or three on each side; the rivals sit on the ground opposite each other with the stakes lying in the centre, one begins with his hands on the ground in which he holds four small sticks covered from sight by a small mat, these he arranges in any one of a certain number of forms prescribed by the rules of the game, and his opponent on the opposite side endeavours to guess which form he has chosen; if successful a stick is stuck up in his favour, and the sticks are handed to the next, if not the player counts and still goes on till discovered. When those on one side have gone through the others commence. At the conclusion the sticks are counted and the greater number wins. This game is also accompanied by singing, in which all the bystanders join.

Another game which I have seen amongst them is called Al-kol-loch, and is one that is universal along the Columbia river. It is considered the most interesting and important as it requires great skill. A smooth level piece of ground is chosen, and a slight barrier of a couple of sticks laid lengthways is made at each end; these are 47 or 50 feet apart and a few inches high, the two opponents, stripped naked, are armed each with a very slight spear about 3 feet long and finely pointed with bone; one of them takes a ring made of bone or some heavy wood, and wound around with cord about three inches in diameter, on the inner circumference of which are fastened six beads of different colours at equal distances, to each of which a separate numerical value is attached; the ring is then rolled along the ground to one of the barriers and is followed at the distance of 2 or 3 yards by the players, and as the ring strikes the barrier and is falling on its side the spears are thrown so that the ring may fall on them; if only one of the spears should be covered by the ring the owner of it counts according to the coloured bead over it.



The game of Al-kol-loch so well described by Kane goes on and on through the summer afternoon. In the sketch there is some feeling of dynamism, but the formal painting is a large scene somewhere between Catlin at his most colorful and an alfresco court scene of Lorenzo the Magnificent. The Indian raiment looks about right for horse Indians of the upper Columbia (the Chualpays), but the Germanic oaks and princely grouping of Medicis weakens the validity of the scene. (National Gallery of Canada)

But it generally happens, from the dexterity of the players, that the ring covers both spears, and each count according to the colours of the beads above his weapon. They then play towards the other barrier, and so on until one party has attained the number agreed upon for game.

The Chinooks have tolerably good horses, and are fond of racing, at which they bet considerably; they are expert jockeys and ride fearlessly.

They also take great delight in a game with a ball, which is played by them in the same manner as by the Cree, Chippewa and Sioux Indians. Two poles are erected about a mile apart, and the company is divided into two bands armed with sticks, having a small ring or hoop at the end with which the ball is picked up and thrown to a great distance, each party then strives to get the ball past their own goal. There are sometimes hundreds on a side, and the play is kept up with great noise and excitement. At this game they also bet heavily, as it is generally played between tribes or villages.

The sepulchral rites of this singular tribe of Indians are too curious to be entirely omitted. Upon the death of a Chinook the body is securely tied up in rush matting and placed in the best canoe they can procure, without any peculiar ceremonies. This canoe is as highly decorated as the family of the deceased can afford. Tin cups, kettles, plates, pieces of cotton, red cloth, and furs, and in fact everything which they themselves most value, and which is most difficult for them to obtain, are hung round the canoe inside, beside the body, they place paddles, spears, bows, and arrows, and food, with everything else which they consider necessary for a very long journey. — I have even found beads, Ioquas shells, brass buttons and small coins in the mouths of the skeletons, — the canoe is then taken to the burial place of the tribe, generally selected for its isolated situation. The two principal places are rocky Islands in the lower part of the Columbia river; one is called the Coffin Rock⁹ from the appearance it presents, covered with the raised biers of the deceased members of the tribe; to these they tow the canoe, which is then either fastened up in a tree or supported on a sort of frame 4 or 5 feet from the ground made of strong cedar boards, and holes bored in the bottom of the canoe to let the water run out, they are then covered with a large piece of bark to protect them from the rain. Before leaving they destroy the usefulness of every article left with the corpse, making

holes in the kettles, cans, and baskets, cracking the bows, arrows and spears, and if there is a gun they take the lock off, believing that the Great Spirit will mend them upon the deceased arriving at the hunting grounds of their Elysium. The greatest crime which an Indian can commit in the eyes of his people is that of desecrating one of these canoes, and it very seldom happens that the slightest thing is removed.

In obtaining a specimen of one of the peculiarly formed skulls of the tribe I had to use the greatest precaution, and ran no small risk not only in getting it but in having it in my possession afterwards; even the voyageurs would have refused to travel with me had they known that I had it among my collections, not only on account of the superstitious dread in which they hold these burial places, but also on account of the danger arising from a discovery, which might have cost the lives of the whole party.

A few years before my arrival at Fort Vancouver, Mr. [James] Douglas, who was then in charge, heard from his office the report of a gun inside the gates, this being a breach of discipline he hurried out to enquire the cause of so unusual a circumstance, and found one of Casenov's slaves standing over the body of an Indian whom he had just killed, and in the act of reloading his gun with apparent indifference, Casenov himself standing by. On Mr. Douglas arriving at the spot, he was told by Casenov, with an apology, that the man deserved death according to the laws of the tribe, who as well as the white man inflicted punishment proportionate to the nature of the offence. In this case the crime was one of the greatest an Indian could be guilty of, namely, the robbing the sepulchre canoes. Mr. Douglas after severely reprimanding him allowed him to depart with the dead body.

Sacred as the Indians hold their burial places, Casenov himself, a short time after the latter occurrence, had his only son burned in the cemetery of the Fort. He died of consumption — a disease very frequent amongst all Indians — proceeding no doubt from their constant exposure to the sudden vicissitudes of the climate. The coffin was made sufficiently large to contain all the necessities supposed to be required for his comfort and convenience in the world of spirits. The chaplain of the Fort read the usual service at the grave, and after the conclusion of the ceremony, Casenov returned to his lodge, and the same evening attempted, as narrated below, the life of the

bereaved mother, who was the daughter of the great chief generally known as King Comcomly, so beautifully alluded to in Washington Irving's "Astoria." She was formerly the wife of a Mr. [Duncan] McDougall, who bought her from her father for, as it was supposed, the enormous price of ten articles of each description, guns, blankets, knives, hatchets, &c., then in Fort Astoria. Comcomly, however, acted with unexpected liberality on the occasion by carpeting her path from the canoe to the Fort with sea otter skins, at that time numerous and valuable, but now scarce, and presenting them as a dowry, in reality far exceeding in value the articles at which she had been estimated. On Mr. McDougall's leaving the Indian country she became the wife of Casenov.

It is the prevailing opinion of the chiefs that they and their sons are too important to die in a natural way, and wherever the event takes place they attribute it to the malevolent influence of some other person, whom they fix upon, often in the most unaccountable manner, frequently selecting those the most dear to themselves and the deceased. The person so selected is sacrificed without hesitation. On this occasion Casenov selected the afflicted mother, notwithstanding she had during the sickness of her son been one of the most assiduous and devoted of all his attendants, and of his several wives she was the one he most loved; but it is the general belief of the Indians on the west side of the mountains, that the greater the privation they inflict on themselves the greater would be the manifestation of their grief, and the more pleasing to the departed spirit. Casenov assigned to me an additional motive for his wish to kill his wife, namely, that as he knew she had been so useful to her son and so necessary to his happiness and comfort in this world, he wished to send her with him as his companion on his long journey. She, however, escaped into the woods, and next morning reached the Fort imploring protection; she was accordingly secreted for several days until her own relations took her home to Chinook Point. In the meantime a woman was found murdered in the woods and the act was universally attributed to Casenov or one of his emissaries.

I may here mention a painful occurrence which took place in New Caledonia, as illustrative of this peculiar superstition.

A chief dying, his widow considered a sacrifice as indispensable, but having selected a victim of rather too much importance, she was unable for some time to accomplish her object; at length the nephew



Small sketches of natives engaged in various activities such as weaving, and showing examples of clothing. (ROM)

of the chief, no longer able to bear the continual taunts of cowardice which she unceasingly heaped upon him, seized his gun and started for the Company's Fort on the river, about 20 miles distant. On arriving, he was courteously received by Mr. [Samuel] Black,¹⁰ the gentleman in charge of the Fort who expressed great regret at the death of his old friend the chief. After presenting the Indian with something to eat and giving him some tobacco, Mr. Black turned to leave the room, and while opening the door was shot from behind by his treacherous guest and immediately expired. The murderer succeeded in escaping from the Fort, but the tribe, who were warmly attached to Mr. Black, took his revenge upon themselves and hunted him down. This was done more to evince their high esteem for Mr. Black than from any sense of impropriety in the customary sacrifice.

Amongst the Chinooks I have never heard any traditions as to their former origin although such traditions are common amongst those on the east side of the Rocky Mountains. They do not believe in any future state of punishment, although in this world they suppose themselves exposed to the malicious designs of the Skocoom or evil genius, to whom they attribute all their misfortunes and ill luck. The Good Spirit is called the *Hias Soch-a-li Ti-yah*, that is the Great High Chief from whom they obtain all that is good in this life, and to whose happy and peaceful hunting grounds they will all eventually go, to reside for ever in comfort and abundance.

The medicine men of the tribe are supposed to possess a mysterious influence with these two spirits, either for good or evil, and of course possess great power in the tribe. These medicine men form a secret society, the initiation into which is accompanied with great ceremony and much expense. I witnessed, whilst amongst them, the initiation of a candidate, which was as follows: The candidate has to prepare a feast for his friends and all who choose to partake of it, and make presents to the other medicine men. A lodge is prepared for him, which he enters and remains alone for three days and nights, without food, whilst those already initiated keep dancing and singing round the lodge during the whole time. After this fast, which is supposed to endue him with wonderful skill, he is taken up apparently lifeless and plunged into the nearest cold water, where they rub and wash him until he revives. This they call "washing the dead." As soon as he revives he runs into the woods, and soon returns dressed as a medicine man, which generally consists of the light down of



Above, Kane records observations of what appears to be a religious ceremony. Note Indians drumming, the man with a fish, and what may be a medicine man with a rattle. Kane spent about six weeks in the general area of Fort Colville, recording scenery and taking individual likenesses. "... their manners and customs are depicted with a correctness, that none but a Master hand could accomplish." So said John Lee Lewes, Chief Factor of Fort Colville. Another faithful representation (below) are curious Kutenai canoes with the double bows reported by Warre and others. The lodges are somewhat transitional, and the sweat lodge is of unusual interest. (ROM)



the goose stuck all over their bodies and heads with thick grease, and a mantle of frayed cedar bark; with the medicine rattle in his hand he now collects all his property, blankets, shells and ornaments, and distributes the whole amongst his friends, trusting for his future support to the fees of his profession. The dancing and singing are still continued with great vigour during the division of his property, at the conclusion of which the whole party again sit down to feast, apparently with miraculous appetites, the quantity of food consumed being incredible.

I witnessed one day their mode of treatment of the sick whilst passing through a village. Hearing the horrible noise in one of the lodges, I entered it, and found a woman supporting one of the handsomest girls of the tribe I had seen; cross-legged and naked in the middle of the room sat the medicine man with a wooden dish of water before him, twelve or fifteen other men sitting round the lodge. The object in view was to cure the girl of a disease affecting her side. As soon as my presence was noticed a space was cleared for me to sit down. The officiating medicine man appeared in a state of profuse perspiration from the exertions he had used, and soon took his seat amongst the rest as if quite exhausted; a younger medicine man then took his place in front of the bowl and close beside the patient; throwing off his blanket he commenced singing and gesticulating, in the most violent manner, whilst the others kept time by beating with little sticks on hollow wooden bowls and drums, singing continually. After exercising himself in this manner for about half an hour, until the perspiration ran in streams down his body, he darted suddenly upon the young woman catching hold of her side with his teeth and shaking her for a few minutes, as one dog does another in fighting, the patient seeming to suffer great agony he then relinquished his hold, and cried out he had got it, at the same time holding his hands to his mouth, after which he plunged them in the water and pretended to hold with great difficulty the disease which he had extracted lest it might spring out and return to its victim. At length having obtained the mastery over it, turning himself round to me in an exulting manner, he held something up between the finger and thumb of each hand, which had the appearance of a piece of cartilage, whereupon one of the Indians sharpened his knife and divided it in two, leaving one end in each hand. One of the pieces he threw into the water and the other into the fire, accompanying

the action with a diabolical noise which none but a medicine man can make; after which he got up perfectly well satisfied with himself, although the poor patient seemed to be anything but relieved by the violent treatment she had undergone.

My principal object in travelling among the Indian tribes of the Far West was to obtain accurate sketches of their chiefs, medicine men, &c., and representations of their most characteristic manners and customs, but it was only by great persuasion that I could induce the Indians to allow me to take their portraits. They had some undefined superstitious dread of losing something by the process, as though in taking their likeness something pertaining to themselves was carried off. The women, moreover, had the idea that the possessor of their picture would hold an unlimited influence over them. In one case I had taken the likeness of a woman of the Cowlitz river, and on my return about three months afterwards, I called at the lodge of Kisscox, the chief of the tribe, where I had been in the habit of visiting frequently, and had always been received with great kindness, but on this occasion I found him and his family unusually distant in their manner, and the children even running away from me and hiding; at last he asked me if I had not taken the likeness of a woman when last amongst them, I said I had, and mentioned her name, "Cawitchum," a dead silence ensued, nor could I get the slightest answer to my enquiries. Upon leaving the lodge I met a half-breed, who told me that Cawitchum was dead, and that I was supposed to be the cause of her death. The silence was occasioned by my having mentioned a dead person's name, which is considered disrespectful to the deceased, and unlucky. I immediately left the neighbourhood, well knowing the danger that would result from my meeting with any of her relations.

Upon trying to persuade another Indian to sit for his likeness he asked me repeatedly if it would not endanger his life; being very much in want of tobacco he at length appeared convinced by my assurances that it could do him no harm, but when the picture was finished he held up the tobacco and said it was a small price to risk his life for. I asked another Indian while he was sitting in his lodge surrounded by his eight wives, for the same favor, but the ladies all commenced violently jabbering at me until I was glad to get off; he apparently was much gratified at the interest which his wives took in his welfare. I however met him alone some short time afterwards

and got him to consent, with my usual bribe, a piece of tobacco. I could relate numerous instances of this superstitious dread of portrait painting, but the foregoing will sufficiently illustrate the general feeling on the subject.

I shall conclude this paper by relating a legend told me by an old Indian while paddling in a canoe past an isolated rock on the shore of the Pacific, as it will give an idea of the general character of the legends on the coast, which are however very few, and generally told in a very unconnected and confused manner. The rock with which the following Indian legend is associated, rises to a height of between six and seven feet in circumference [*sic*]. I could not observe any very special peculiarity in the formation of this rock while paddling past it in a canoe; and at least from the points of observation presented to my eye, no resemblance to the human figure, — such as the conclusion of the legend might lead us to anticipate, — appeared to be traceable. Standing, however, as this rock does, entirely isolated, and without any other being visible for miles around, it has naturally become an object of special note to the Indians, and is not uncalculated, from its solitary position to be made the scene of some of the fanciful creations of their superstitious credulity. It is many moons since a Nasquawley [*sic*] family lived near this spot. It consisted of a widow with four sons; one of them was by her first husband the other three by her second, the three younger sons treated their elder brother with great unkindness, refusing him any share of the produce of their hunting and fishing; he, on the contrary, wishing to conciliate them, always gave them a share of his spoils. He in fact was a great medicine man, although this was unknown to them, and being tired of their harsh treatment, which no kindness on his part seemed to soften, he at length resolved to retaliate. He accordingly one day entered the lodge where they were feasting and told them that there was a large seal a short distance off. They instantly seized their spears and started in the direction he pointed out, and coming up to the animal the eldest drove his spear into it. This seal was “a great medicine,” a familiar of the elder brother who had himself created him for the occasion; the foremost of them had no sooner driven in his spear than he found it impossible to disengage his hand from the handle or to draw it out; the two others drove in their spear and with the like effect. The seal now took to the water, dragging them after it, and swam far out to sea; having travelled on for many



Cockburn, Warre and other painters of the Canadian scene are frankly more accurate and at times more interesting painters, for they were taught in a somewhat regimented school of military sketching and drawing. Proportion, the measured drawing, was imperative. Nor did they see Indians as people. They were incidental aspects of the natural scene. By the time their drawings became published lithographs, the Indians included – whatever the location – were picturesquely arranged in draped blankets and romantically drooping feathers (usually by a London lithographer). Kane's Indians may on occasion lack proportion but they do not lack reality – although he, too, drew and reflected in a romantic mode. This unidentified warrior in his "King George coat" is caught in the spell of his flute music. (ROM)

miles they saw an island in the distance, towards which the seal made, on nearing the shore they found that they could, for the first time, remove their hands from their spears; they accordingly landed, and supposing themselves in some enemy's country, they hid themselves in a clump of bushes from observation; while lying concealed they saw a diminutive canoe coming round a point in the distance paddled by a very little man, who, when he came opposite to where they were, anchored his boat with a stone attached to a long line, without perceiving them. He now sprang over the side, and diving down remained a long time under water, at length he rose to the surface and brought with him a large fish, which he threw into the boat; this he repeated several times, each time looking in to count the fish he had caught. The three brothers being very hungry, one of them offered to swim out while the little man was under water and steal one of the fish; this he safely accomplished before the return of the fisherman, but the little fellow no sooner returned with another fish than he discovered that one of those already caught was missing, and stretching out his hand he passed it slowly along the horizon until it pointed directly to their place of concealment.

He now drew up his anchor and paddled to the shore, and immediately discovered the three brothers; and being as miraculously strong as he was diminutive, he tied their hands and feet together and throwing them into his canoe, jumped in and paddled back in the direction from whence he had come. Having rounded the distant point where they had first descried him, they came to a village inhabited by a race of people as small as their captor, their houses, boats and utensils, being all in proportion to themselves. The three brothers were taken out and thrown bound as they were into a lodge, while a council was convened to decide upon their fate. During the sitting of the council an immense lot of birds resembling geese, but much larger, pounced down upon the inhabitants and commenced a violent attack. These birds had the power of throwing their sharp quills like the porcupine, and though the little warriors fought with great valor, they soon became covered with the piercing darts, and all sunk insensible on the ground; when all resistance had ceased the birds took to flight and disappeared. The three brothers had witnessed the conflict from their place of confinement, and with much labour had succeeded in releasing themselves from their bonds, when they went to the battle ground and commenced pulling the quills from the

apparently lifeless bodies, but no sooner had they done this than all instantly returned to consciousness. When all of them had become well again they wished to express their gratitude to their preservers and they offered to grant whatsoever they should desire: the three brothers therefore requested to be sent back to their own country.

A council was accordingly called to decide on the easiest mode of doing so, and they eventually determined upon employing a whale for the purpose. The three brothers were then seated on the back of the monster and proceeded in the direction of Nasquawley; however, when they had reached about half way the whale began to think what a fool he was for carrying them instead of turning them into porpoises and letting them swim home themselves. Now the whale is considered as a "Soch-a-li," or a Great Spirit, — Although not the same as the "Hias Ti-yah," possessing greater powers than all other animals put together, and no sooner had he thought upon the matter than he carried it into effect. This accordingly is the way that the porpoises first came into existence, and accounts for their being constantly at war with the seals, one of which species was the cause of their first misfortunes. After the three brothers had so strangely disappeared their mother came down to the beach and remained there for days watching for their return and bewailing their absence with tears. Whilst thus engaged one day the whale appeared to pass by, and taking pity on her distress he turned her into that stone.

Footnotes

*) Published in the Toronto *Daily Colonist*, August 6-9, 1855.

1) Casenov (Cassino) appears prominently in Charles O. Ermatinger (see note 5), Warre and Vavasour, John Mix Stanley and almost every written and printed record of the period. He was obviously a very great personality. Omar C. Spencer's account (*Oregon Historical Quarterly*, XXXIV: 19-30) is the best modern account of this renowned Indian, whose wife was the ex-wife of Duncan McDougall and sister to Ranald McDonald's wife.

2) Fifteen years earlier Kane would have seen many more Indians of every tribe along the Columbia drainage. But the introduction of malaria (first, by ship from Hawaii and later by ship from California) and many other diseases had severely reduced them — all the more reason for our appreciation of the visual record he made. Within a few years after Kane's visit, tribes such as the Chinook and Cowlitz had virtually disappeared. For some detail concerning malaria see S.F. Cook, *The Epidemic of 1830-1833 in California and Oregon* (U. of California Publications in American Archeology and Ethnology, Vol. 43 (May, 1955), 306-26.

3) Wasiackum may be Wahkiakum, and Kallemo, Kalama. Cathlapootle is at the mouth of the Lewis River, and Walkumup may have been across from the mouth of the Willamette River on the Washington side.

4) The general estimate is that the lower Columbia and Willamette valleys and 100 miles south of the Columbia River mouth suffered *at least* seventy-five per cent mortality.

5) Ermatinger refers to The Skookum as Casenov's Lord High Executioner in "The Columbia River under Hudson's Bay Company Rule." *Washington Historical Quarterly*, V (July, 1914), 194.

6) More usually, klahowya. The Chinook language has been recorded several times, but there is still a sufficient amount of manuscript source to indicate need for a more comprehensive study of this currently employed language. See the dictionary appended, possibly the earliest published.

7) Face painting has been but little recorded, and Kane's faithful notes are among the best on the various face and body markings, for which we have a very poor record.

8) Henry Warre makes reference, as do other diarists, to the incessant gambling games accurately described by Kane. The whites judged the games dull and nonsensical.

9) The planned Trojan nuclear site surrounds still standing Coffin Rock. As I read the record, Kane did not drop below the Cowlitz River mouth to the much larger coffin site on the north bank of the Columbia — a great monument which has been thoughtlessly destroyed.

10) Black came from Aberdeen to Canada in 1802. He worked for the X.Y. Company and then the North West Company. Because of his bitter opposition, his transfer into Hudson's Bay was difficult, but by 1824 he was a Chief Trader. He was killed February 9, 1842, while serving as Chief Trader at Kamloops.

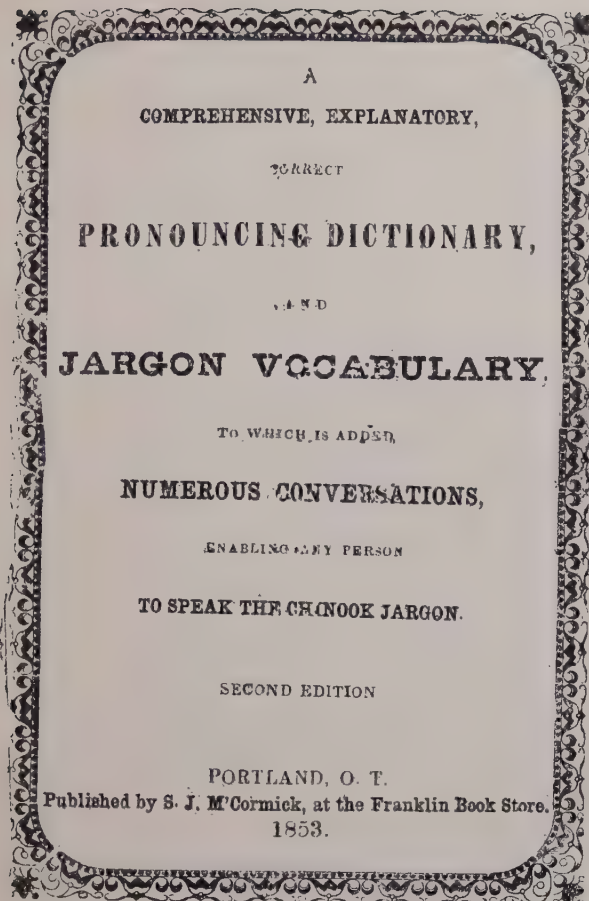


This unique likeness of Narcissa Whitman, whom Kane finds so serene and womanly, conveys no sense of agitation or apprehension of the imminent Indian attack upon the Waiilatpu Mission and her family. The savage raid on Nov. 27, 1847 received national prominence as the "Whitman Massacre." (ROM)



The long parklike view conveys the mood of a spacious Victorian afternoon; not a person in sight, and none of those troublesome four-legged animals Kane found hard to draw in proportion. Here, from Fort Vancouver, one looks south southwest to the Oregon hills across the Columbia River. In this revealing sketch of the huge fort and its surroundings, the ship masts at left provide what appears to be the *only* view we shall ever have of HMS *Modeste*, our early example of gunboat diplomacy. And is that a fly dropped from the spar to protect the stage where Oregon's first theater performances were held by courtly Capt. Thomas Baillie? (ROM)

For information on the Chinook dictionary which is reproduced on the following pages, see George N. Belknap, *Oregon Imprints, 1845-1870* (Eugene, 1968), No. 76, pp. 56-57. Blanchet's dictionary is among the earliest printed, and as indicated by the title page, was printed in Portland in 1853.



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PREFACE.

THE JARGON spoken by the whites and Indians in Oregon and Washington, as a verbal medium of communicating their ideas to each other, was originally invented by the early settlers in order to facilitate the progress of commerce with the various tribes of Indians throughout the then Territory of Oregon—hence, it will be readily perceived, that the Jargon is a mixture of French and English, Chinook and other Indian languages.

Although the number of Indian tribes located within the two Territories, are upwards of forty, it is a somewhat singular fact that no two tribes have a precise sameness of language, however nearly located their lodges and encampments may be. Thus, for instance, the native Indians of the Falls of the Willamette river, could not be understood by the native tribes of the Clackamas, although their villages are little more than two miles apart. But notwithstanding this, almost every tribe that is located in the vicinity of a white settlement, speaks the Chinook, or Jargon.

INTRODUCTION.

GENERAL ACCOUNT OF THE INDIANS OF OREGON.

ORIGIN.

CONCERNING the origin of the North American Indians, various conjectures have been formed. Adair, Bloome and Boudinot have considered them to be descendants of the ten tribes of Israel; other writers have imagined them to be the Canaanites expelled by Joshua. The celebrated De Witt Clinton asserts that they are of Tartar origin; and that, in past ages, they conquered and exterminated a prior race of inhabitants, who had made greater progress in civilization than themselves. But the general opinion is, that the progenitors of the North American Indians emigrated from the north-east part of Asia to the north-west parts of America, and thence gradually spread themselves over that continent. We have no clue whatever to discover at what time their emigration commenced. It is not unreasonable to suppose that families and tribes performed the trip at different periods and differ-

ADVERTISEMENT.

UPON the appearance of a new work, especially such an one as the publisher now offers, the public—or at least a part of it who may take any interest in such matters—always expect some reasons assigned for its publication. It is, therefore, owing to the numerous applications which have, of late, been made for a “JARGON DICTIONARY”—and fully impressed with the necessity and usefulness of such a work, to our merchants and others who have commercial intercourse with the Indians in Oregon and Washington, that the publisher has been induced to offer the present work, with the firm hope that it may not only meet the wants of the age, but also facilitate the acquirement of an idiom which may hereafter prove beneficial in a commercial point of view.

No pains have been spared in order to render the pronunciation of the words both easy and correct, and the author has had recourse to every laudable means in order to ascertain the *correct* orthography and orthoepy of the Jargon.

An Introduction, giving a concise history of the location, manners, &c., has been added.

ent places. Savages are often carried to great distances in their frail barks.

In this inquiry, the Indians can give us no assistance; for of their own history, beyond the traditionary records of two or three generations, they know nothing; and the strange notions some of them entertain of their origin need not surprise us. According to the unambitious belief of the Osages, a people who reside on one of the lower tributaries of the Missouri, they sprang from a snail and a beaver. From a people having such a fanciful notion of their origin, no valuable information concerning their early history can be expected.

Until the year 1839 this vast territory to which the river Oregon gave its name, was thickly inhabited by numerous tribes of Indians: but, at that period, the country bordering on the Columbia was visited by a fatal scourge which carried off nearly two-thirds of the inhabitants along its banks and tributaries. It showed itself in the form of an infectious fever, which threw the unfortunate sufferer into a state of tremor, and created such a burning heat throughout the body, that the victim not unfrequently threw himself into the water to obtain relief. The population of entire villages was swept away by this terrible pestilence, and so great was the mortality, that piles of dead bodies lay unburied in some villages which were burned down to prevent the progress of the infection. The natives were

not the only victims; the white colonists were equally, though on account of their customs and habits, less fatally attacked by that fearful visitation. The Indians, with characteristic superstition, attributed this scourge to a quarrel between the Hudson's Bay Company and an American captain, which led the latter to throw a species of charm into the river by way of revenge. This suspicion was so firmly impressed upon their minds, that allusion was made to it as late as 1846, by the Indians of the upper country, at the time of the fatal massacre of Dr. Whitman and his family. Since 1839 this fever makes its appearance occasionally, though in a less malignant form, at least it is less fatal, for they have now discovered its preventive and cure. The small pox, measles and dysentery, alarm the natives; some of whom are in such continual dread of them, that, imagining that they have but a short time to live, they no longer build the large and commodious cabin to which they were accustomed. Notwithstanding the ravages above mentioned, the Indian population in Oregon was estimated in 1845, at 110,000 souls, residing chiefly in the north. This section of country fortunately escaped the diseases which decimated the tribes settled on the banks of the Willamette and Columbia.

The tribes of Oregon differ much in personal appearance, as well as in their manners, customs, languages and external features. The

or in holes burrowed in the ground; they go naked; a bow and quiver full of arrows, with a pointed stick, are their only implements; they traverse wild and uncultivated plains in search of ants and grasshoppers, which they devour with a greedy appetite. They frequently eat the dead bodies of their departed friends, and when pressed by hunger, if we may credit the accounts of travellers, they sometimes even devour their own offspring! Their number is not known, as they rove about in squads of only three or four together, and are so timid that they immediately hide themselves at the approach of a stranger.

More northerly lies the country of the *Nez-perces* nation, abounding with rich and fertile plains, with a soil well suited for cultivation; these Indians number about two thousand five hundred souls, and possess numerous bands of horses.

The *Cayuse* nation inhabit the country west of the *Nez-perces*. In consequence of their alliance with this latter tribe, as well as with that of the *Wallawalla*, their number is estimated at about three hundred, though the *Cayuse*, properly so called, do not probably exceed sixty, hence they are often called the *Nez-perces Cayuses*. They are a remnant of an ancient colony from the *Molalla*, who, by their courage and warlike enterprise, succeeded in wresting from the *Nez-perces*, the *Wallawallas*, and the *Ser-*

tribes and languages are almost as numerous as the localities; and no less than thirty different languages, or idioms, have been distinguished amongst them.

PRINCIPAL INDIAN TRIBES OF OREGON.

The *Snakes* or *Serpents* inhabit the eastern division of Oregon bordering on Upper California, between the Rocky and the Blue Mountains; and are composed of several smaller tribes, of which the most considerable are the *Bannacks*, the *Shoshonees* and the *Root Diggers*; altogether numbering about three thousand souls. The two first-mentioned tribes are pretty well off; being supplied with horses of a stout frame and hardy race, they cross the Rocky Mountains in the spring to hunt the Buffalo. The *Root Diggers* are poorer. They live principally on fish which they take during the season in Salmon river and its tributaries, and when that fails, on grasshoppers and roots, which they dig out of the earth; hence their name.

The *Sampetches*, *Payonts* and the *Ampayonts*, inhabit the country adjoining the *Serpents*. There is not in the whole world, perhaps, a nation more degraded or more wretched than these *Sampetches*; the French commonly designate these tribes by the very appropriate name of *sparre-bones*, (*dignes de pitié*.) The whole country in which they live is overgrown with heath; their dwellings are in the crevices of the rocks,

pents, the country which at present bears their name. On account of their courage and warlike dispositions they have long been regarded as formidable enemies by all the neighboring tribes. In time of war their riches and influence procure them active volunteers from all the surrounding tribes, and, on such occasions, they are said to muster no less than four hundred warriors. Their land is very rich and yields an abundant supply of a certain farinaceous root, which the Indians call *Kammas*, and which they convert into bread, or boil with their fish or venison. In appearance the *Kammas* is not unlike our onion, excepting that it has little or no taste; it grows in swampy ground, and when the plant has produced its seed, the root is dug up by the women, by means of a stick about two feet long, with a handle across the head of it, and thrown into baskets slung across their backs; as the article is very abundant, each of the poor creatures generally collect about a peck a day. When taken to their lodge the *Kammas* are placed over a gentle fire in the open air. After undergoing the process of fermentation for about two days and nights, it becomes transformed into a thick black poultice, having a flavor somewhat resembling liquorice. After being pounded in a trough, the stuff is formed into cakes, which, when baked, are stowed away in baskets for the winter. Even with all this preparation, the *Kammas* is but a poor and nauseous food. Some

of the chiefs of this tribe are said to have as many as two thousand horses each.

The *Wallawalla* tribe is settled along the banks of the river Wallawalla, from whence arises their name. They are also settled on the banks of the Columbia, and number in all about five hundred. They are hospitable to strangers and industrious in their manners, though poor, with the exception of their chief and a few others.

The *Yukamds* are located upon a river of the same name, north of the Columbia, and near Fort Wallawalla. They may be considered as the same tribe with the Wallawalla, as their habits and language are the same.

The *Paloose* tribe is a branch of the Nez-perces, settled on the banks of the Nez-perces and Pavilion. Like all Indians on the banks of the rivers, they live on salmon. They number about three hundred.

The *Spokans* are situated to the north of the Nez-perces, amounting to about eight hundred. Several petty tribes adjoin the Spokans. Their country is delightfully diversified with mountains and valleys; and their chief substance is fish, venison, and forest fruits, which grow in great abundance. The name "Spokan" signifies "children of the forest."

The *Pointed Hearts* inhabit the country to the east of the Spokans, and number about seven hundred. The leading features of their char-

acter are honesty, civility and generosity. Their country is more open than that of their neighbors, and well adapted for husbandry.

The *Calispel* Indians are settled on the north bank of Flat Head river. Though often confounded with the Pointed Hearts, they are however a distinct tribe, differing in language and manners. They have a population of nearly seven hundred.

The *Flat Head* country lies to the east-south-east of the Pointed Hearts, and extends to the Rocky Mountains. This tribe has long been considered the most interesting Indian tribe in Oregon. Frank, noble and generous in their dispositions, they have always been on friendly terms with the whites, of whom they boast they have never killed a single person. Their number is about eight hundred.

The *Kootenays* inhabit the country to the north of the Ponderas, on McGilroy's river. They are accounted a very interesting tribe. Their language is altogether distinct from that of the neighboring tribes; it is more sonorous, open and free from guttural sounds. They are of a mild and peaceable disposition, though brave and courageous.

The *Flat Bow* Indians, south of the Kootenays, are settled upon the broad and beautiful tongue of land formed by a sudden curve of the Flat Bow river. Though formerly a distinct tribe, they now form but one nation with the Koc

tenays, and the united tribe is now known by the appellation of the *Skalzi*. The Flat Bows, like their neighbors and allies, the Kootenays, are mild and kind-hearted, and, though poor and improvident, are hospitable to a fault. "They know neither industry, art, nor science," says a well-known author. "The words *mine* and *thine* are scarcely known among them; they enjoy, in common, the means of existence spontaneously granted them by Nature; and, as they are strangely improvident, they often pass from the greatest abundance to the greatest scarcity."

There are several Indian tribes on the north-east fork of the Columbia, the principal of which are: The *Porters*, north of the Kootenays, numbering, it is said, about four thousand; the *Sac* Indians, south of the Porters, residing on Arrow Lake, and numbering about five hundred; the *Chaudieres*, or *Pot* Indians, lie to the south, and number about six hundred; the *Cimpave-lits* inhabit the country to the west of the Chaudieres, and are estimated at about one thousand. Below them are the *Shooshwaps*, amounting to nearly six hundred. The *Okanegans* stretch along to the north-west along the banks of a lake of that name. Their number is said to be nearly eleven hundred. Towards the north and west are several other interesting tribes, concerning which we know nothing except from vague Indian report.

In descending the Columbia, and to the west

of the Wallawallas and Cayuses, we meet the *Fall* Indians, or *Chutes*, and the *Wascoes*, about twenty-five miles apart. These two tribes, though speaking a different language, bear a close resemblance to each other in character and disposition. Their united number may be estimated at about one thousand.

The *Cascade* Indians dwell upon the banks of the Columbia, about thirty miles lower down than the Fall Indians, and though formerly very numerous, are now almost extinct.

The *Kiakats* are settled along the range of the Cascade mountains, from Fort Vancouver to 49th deg. North Latitude. They number about five hundred.

The natives, who dwell about the lower parts of the Columbia, may be divided into four tribes: the *Clatsops*, who reside around Point Adams, on the south side, and are reputed by some the most honest; the *Chinooks*; *Waakiacums*, and the *Cathlamets*; who live on the north side of the river, and around Baker's Bay and other inlets. From the great resemblance between them in person, language, laws, and manners, they all appear to have emanated from one common stock.

These tribes were formerly very numerous and powerful. But they were greatly thinned by the scourge that spread its havoc far and wide among the northern and eastern Indians for many years--the small-pox. After having

enjoyed a considerable respite from this visitation, and recruited their force and numbers to some extent, they were again, in 1829, and some subsequent years, attacked by another malady, equally fatal—fever, attended with ague. The strong remedies which they adopted for the cure of this, in opposition to all remonstrance, were nearly as destructive as the malady itself. They dug a hole in the ground, five feet square, two feet deep below the surface, and raised two feet and a half above it. On the inside it was tightly boarded, and made a sort of compact oven, with a small aperture barely sufficient to admit the insinuation of the body. A number of stones red-hot were thrown in, and the patient (sometimes two or three at a time) immediately after crawled in; and from a bowl poured on the burning stones a quantity of water supplied from the outside, sufficient to produce a high degree of steam. Having remained there until he was nearly parboiled, he crept out again; and, as it was imagined that a violent counter-remedy would produce a wholesome reaction, he plunged at once into the cold stream, on the bank of which this hot vapor-bath was constructed. The remedy generally did its intended work; and something more; it cured the disease, but killed the patient.

The *Chinooks* who formerly densely populated both banks of the Columbia, from its mouth to the mouth of the Willamette, are now con-

the desired effect. The head is ever after completely flattened; and the upper part of it, on the crown, seldom exceeds an inch in width.—This is deemed a mark of beauty and distinction, like small and crippled feet among the Chinese ladies of rank.

All their slaves, whom they purchase from the neighboring tribes, have round heads. Every child of a slave, if not adopted by a member of the tribe, must be left to nature, and therefore grow up with a round head. This deformity is, consequently, a mark of their freedom. On examining the skulls of these people several medical men have declared, that nothing, short of ocular demonstration, could have convinced them of the possibility of moulding the human head into such a form.

The seacoast north of the Columbia is peopled by numerous tribes of Indians, whose names, character, population and disposition are not so well known as those of the interior, in consequence of their less frequent intercourse with the whites. The following, however, may be looked upon as a pretty correct account of the principal tribes and their population, commencing to the east of Puget Sound, and running along its coast from south to north.

The *Squallies* Indians are settled near Fort Nesqually, and have a population of about three hundred and fifty.

The *Pouillalopes* live on the banks of the

finned within the limits of Chinook point, and scarcely number one hundred. From them the famous Jargon of the country, now generally understood by all the Oregon Indians, has been called the Chinook language, though by no means the native idiom of that tribe.

The *Clatsops* are situated on the left bank of the Columbia near its mouth, and their number at present does not exceed eighty.

There prevails a singular custom among all the tribes about the lower part of the Columbia—the flattening of the forehead, and compression of the whole head; which gives them a hideous appearance. Immediately after birth the infant is laid in an oblong wooden trough, by way of cradle, with moss under it. The end on which the head reposes is raised higher than the rest. A padding is then placed on the infant's forehead with a piece of cedar bark over it; it is pressed down by cords, which pass through holes on each side of the trough. As the tightening of the padding, and the pressing of the head to the board, is gradual, the process is said not to be attended with much pain.

The appearance of the infant, however, while under it, is shocking: its little black eyes seem ready to start from their sockets—the mouth exhibits all the indications of internal convulsion; and it clearly appears that the face is gradually undergoing a process of unnatural configuration. About a year's pressure is sufficient to produce

river that bears that name, and amount to about six hundred.

The *Dwamiches* are a small tribe of Indians settled north of the Pouillalopes, and amount to about sixty. It is amongst this tribe that the white settlers have commenced to build the city of "New York."

The *Snoquamiches* have a population of about five hundred, and are settled on a river of that name, called by the Americans, the "South Fork."

The *Snahomiches* are so called from a river of that name, commonly called the "North Fork," and along the banks of which they live; they have a population of about four hundred and fifty, and their country is valuable from the lead mines which have been discovered amongst them.

The *Stoloquamiches* Indians amount to about two hundred. Coal mines have been discovered in their country.

The *Scadjits* are partly settled on Whitby's Island on the Sound, and partly on the mainland. Their number is about five hundred.

The *Lameis* live on Bellingham's Bay, and have a population of about six hundred.

The *Caoutchines* Indians are a very numerous tribe, living partly on the main land along the Gulf of Georgia, and partly on the opposite coast of Vancouver's Island. On the main land their population is about one thousand, and on

the island it may be estimated at three thousand.

The *Chichaltes* roam along the northern waters of Frazer's river. Except their name, little is known about them.

The large Island of Vancouver, separated from Washington by the Straits of Juan de Fuca, the Gulf of Georgia and Queen Charlotte's Sound, is very densely peopled by numerous tribes of Indians, whose general character little differs from that of their brethren on the main land, except that they are more treacherous and less civilized. * The amount of their population is not clearly ascertained, though they are generally represented as being exceedingly numerous. The following are the names of some of the principal tribes on the Island:

The *Sanitches*, the *Yougoultas*, a very populous tribe, the *Moscogoultas*, the *Skrowmiches*, the *Shishals* and the *Chongrus*.

On the western coast of Puget Sound, from south to north, we find the following tribes:

The *Touanoks*, south of Mount Olympus, are about sixty in number.

The *Soquamiches* number about two hundred.

The *Clalams* are settled along the coast of the Straits of Juan de Fuca, and number about fifteen hundred.

The *Chimokoms* are not more than about fifty in number. It is among this tribe that the town of Port Townsend has been commenced.

to serve, as a slave, the relatives of her deceased husband for a series of years, during which she wore around her neck a small bag, containing part of the bones or ashes of her former husband. At the end of the allotted term, a feast was made, and she was declared at liberty to cast off the symbols of her widowhood, and wed again. These customs have been abolished by the Hudson's Bay Company.

Along the Ocean, running from Cape Flattery as far as the mouth of the Columbia, we find:

The *Kouilnas* Indians amounting to about five hundred, and extending along the coast from Cape Flattery to Gray's Harbor.

The *Satsops* country extends from Gray's Harbor to the mouth of the Cheheles river. The population of this tribe is not known.

The *Cheheles* are settled along the banks of the river which bears that name, and have a population of about one hundred.

The *Indians of the Mountain* receive their name from a neighboring mountain, along the base of which they are chiefly settled. Their land adjoins that of the Cheheles, and their population is estimated at about one hundred.

South of the Columbia, the most considerable are:

The *Tualatin* Indians, the remnant of a populous tribe that used to roam over the extensive plains that bear their name, or dwelt along the banks of the Tualatin river.

The *Mackaws* are settled at Cape Flattery, and have a population of not less than five hundred.

The tribes who possess the vast region to the northward of a line drawn from Churchill on Hudson's Bay, across the Rocky Mountains to New Caledonia and the Pacific, comprehending the *Chipewyans*; the *Copper Indians*; the *Beaver Indians*, of Peace River; the *Dog-ribs*, and *Hare Indians*, of M'Kenzie River, and Great Bear Lake; the *Thæcanies*, *Nahanies*, and *Dahadinuchs*, of the mountains; and the *Carriers*, of New Caledonia, all speak different dialects of the same original tongue. Next to these succeed the *Crees*, speaking another distinct language, and occupying another great section of the continent, extending from lesser Slave Lake through the woody country on the north side of the Saskatchewan River, by Lake Winnipeg to York Factory, and from thence round the shores of Hudson and James Bays. South of the fiftieth parallel, the circles of affinity contract, but can still be easily traced. The Carriers of New Caledonia, like the people of Hindostan, used, till lately, to burn their dead—a ceremony in which the widow of the deceased, though not sacrificed as in the latter country, was obliged to continue beating on the breast of the corpse, while it slowly consumed on the funeral pile; in which cruel duty she was often severely scorched. Instead of being burned, she was obliged

The *Umpquas*, a friendly tribe, dwelling in the valleys watered by the Umpqua river.

The *Rogue* Indians dwell along the banks of a considerable stream which empties into the Pacific Ocean at Port Orford, called by the white settlers the "Rogue River." It received its name from the Indians whose territory it waters, and whose predatory habits have acquired them the rather unpleasant *soubriquet* of the "Rogues."

The *Port Orford* Indians do not appear to be a distinct tribe from the Rogues. The similarity of their language, the friendly intercourse that exists between them, their disposition and decided taste for plunder, are strong proofs that they form but one tribe.

The *Shasta* Indians inhabit the Shasta valley on the borders of California.

The Columbia and Willamette rivers and their tributary streams were once thickly settled with numerous tribes of Indians, whose swift canoes and tasty pirogues danced lightly on their waters. But since the appearance of the white man amongst them, they have been gradually disappearing, and all that now remains of them are some scattered villages inhabited by the remnants of the few following tribes:

The *Cowlitz* Indians, established at the Cowlitz Mission, though formerly very numerous, do not amount, at present, to more than nine.

The *Clackamas* Indians are settled on the right bank of the river Clackamas, a little above its

junction with the Willamette. Their number, at present, is about sixty.

The *Multnomah* tribe, opposite Oregon City, at the falls of the Willamette, is almost extinct. One or two families are all that now remain. *Slakum*, the chief of this tribe, died in 1853.

The *Molalla* Indians were formerly a large tribe settled on the prairies through which the Molalla flows. A few families are all that now remain.

KEY TO THE JARGON.

IN order to render the principles of pronunciation easy, we have adopted the following method of distinguishing the peculiarities of the several vowels hereinafter enumerated:

1. *a*, when in Roman characters, demands the long, slender, English sound, as in fate, paper; Ex. 'Kanim,' canoe.

2. *a*, when in Italics, demands the long Italian *a*, as in far, father; Ex. 'Sa-hā-le,' heaven.

3. *A*, when in this character, demands the broad German sound, as in wall, water; Ex. 'wAm,' 'wAtA.'

4. *A*, when in small capitals, demands the short sound, as in fat, mat, marry; Ex. 'TANas'

1. *e*, the long *e*, as in medium; Ex. 'Mesika,' yours.

2. *e*, the short *e*, as in met, yet, let; Ex. 'El-e-he,' earth, land.

1. *i*, the long *i*, as in mine, pine, title; Ex. 'Mika,' 'Nika.'

2. *i*, the short, simple *i*, as in pin, little; Ex. 'Six,' friend.

1. *o*, the long open *o*, as in no, note; Ex. 'Po-la-le,' powder.

2. *o*, the long close *o*, as in move; Ex. 'Papoose,' infant.

3. *O*, the long broad *O*, as in nor, for; Ex. 'mOxt,' two.

1. *u*, the long diphthongal *u*, as in tube; Ex. 'Lafuchet,' fork.

2. *u*, the simple short *u*, as in tub; Ex. 'Skookum,' strong.

1. *h*, demands the guttural sound; Ex. 'Sa-ha-le,' heaven.

2. *h*, demands the aspirated sound; Ex. 'Naha,' Mother.

KEY TO THE JARGON.

Compound words determine their signification by the words prefixed to them—as 'Ti-e-passissi,' means superfine cloth. 'Ti-e-house,' means the house of an important person.

Words express equivocally nouns or verbs—as 'Nika wAwA,' means I speak, or my word.

Strict attention must be paid to the length of syllables in a word, to determine their exact signification—as 'Sa-ha-le,' means high, but 'Sa-ahale,' very high. 'Mamuk,' means to work, but 'Ma-amuk,' to work hard and for a long time.

The letter 'R,' although introduced here for English orthoepy, is not pronounced in the Jargon. The letter 'F' never occurs.

VOCABULARY.

NOUNS OF TIME.

Taham sun, Saturday,	six days.
Kol, a year, a season.	TANas sun, morning.
Moon, month, the moon.	Sitcum sun, noon.
TANas wAm elehe, the spring.	Polakly, evening, night, dark.
wAm elehe, summer.	Sitcum polakly, mid-night.
TANas kol elehe, autumn.	*Tintin, hour, bell, violin.
Kol elehe, winter.	Thanke, yesterday.
Sunday, the Lord's day, a week.	TomALLA, to-morrow.
Ikt sun, Monday, one day.	VARIOUS NOUNS.
mOxt sun, Tuesday, two days.	Sa-ha-le, heaven, sky, above, high.
Klun sun, Wednesday, three days.	Sa-ha le pia, lightning.
Lakt sun, Thursday, four days.	Ki-ko-le, below, low.
Quinnam sun, Friday, five days.	Ki-ko-le pia, hell.
	Siltsil, stars, bright, buttons.
	Smoke, smoke.

*The number before "tintin" shows the hours—as "mOxt tintin," two o'clock.

Polale, powder, sand, dust.	Lahashe, axe.
Dolla, silver, dollar, money.	Lemalto, hammer.
ChikOmin, iron.	Lasi, saw.
Pel dolla, gold.	Musket, gun.
Pel ChikOmin, copper.	Uptsah, knife, sword, razor.
O-i-hat, path, trail, road.	House, house.
La-table, table.	Wiskan, drinking cup.
Soap, soap.	Com, comb.
Tea, tea.	Wata, water.
Co-pe, coffee.	Pelpel, blood.
Malah, crockery, earth- enware.	La cle, key.
Kelah, rail, fence.	Kikik, hook.
Kanim, canoe.	Lediabie, devil.
Boat, boat.	Kinolh, tobacco.
Ship, ship.	Sa-ha-le Ti-e, God.
Pia ship, steamboat.	Kol-sick, fever, ague, chills.
Issik, } paddle, oar.	Chelakom, glass, win- dow.
La-lam, }	Kettlen, kettle, pot.
Klaketlak, grass-hopper.	Lafuchet, fork.
Elaheteh, slave, prison- er.	Spoon, spoon.
Lashaine, chain.	Kitsutkwa, Columbia city.
Ekanam, story, history.	Melas, molasses, syrup.
Sail, cotton, sail, calico.	Sapalel, flour.
Lope, rope, cord, thread.	Pia-sapalel, bread.
Kipooet, needle.	Tamolitch, bucket, tub, barrel, bushel.
Pin, pin.	Paint, paint.
Seezo, scissors.	

Shoes, shoes.	Te-le-kum, of the same tribe.
Sa-ha-le, shoes, boots.	Pappoose, infant.
Stick, stick, yard meas- ure.	Stoh, forgiveness.
Lashaize, chair.	Klepsun, sunset.
Tamanowas, ghost, spir- it, hobgoblin.	La-lam, oar.
Kal, hard.	Ouskan, drinking glass.
Kal-totosh, cheese.	Selokernil, a window.
Totosk, milk.	La-kaset, trunk.
Totosh-glis, butter.	Kalekwote, cedar.
Siktsik, wheel, waggon.	Tlepait, nerve.
Wind, air, breath, wind.	FRUIT.
Opokonah, trunk, box.	O-la-le, fruit.
LAMontagn, mountain.	Wapto, potatoes.
Ki-ko-le el-e-he, valley.	Shot o-la-le, blue ber- ries.
Klosh el-e-he, level land, prairie.	Siapulah o-la-le, thimble berries.
Chuck, water, river.	Amote o-la-le, straw- berries.
TANAS chuck, stream, rivulet.	Lepuwa, peas.
Salt chuck, salt water, sea, ocean.	NOUNS PERTAINING TO MAN.
Lagum stick, pine, fir.	Boston, American.
Smok, smoke.	Passiux, Frenchman.
PAM stick, apple tree.	King George-man, En- glishman.
TOKOla stick, hazel.	Ti-e, chief, great man.
Kaliten, shot, lead, bul- let, arrow.	MAN, man.
Opitlekey, bow.	TANAS man, young man, boy.
Pelpel, blood.	

* Klutchman, woman.	Tum-tum, heart, fond, courage.
TANAS klutchman, girl.	WEARING APPAREL.
Itlhowill, body.	Siapulh, head dress, hat, cap.
LA-tet, head.	Shurt, shirt.
Siakhuis, eyes.	Kap-o, coat.
Nose, nose.	La-west, waistcoat.
Labush, mouth.	Sakalux, pants.
LaLongh, tongue.	Stockin', stocking.
Ko-lan, ears.	Kiketchim, h'dkerchief.
Lemah, hands, arms, fingers.	Coat, coat, gown.
Yakesso, hair.	Passissi, blanket.
Tiyawit, legs, feet.	Mitass, gaiters.
Lewant, ribs.	
Yakwatin, belly.	Name, name.
Six or shix, friend.	La clowa, cross.
Papa, father.	Mali, Mary.
NANA or mama, mother.	Sant Espli, Holy Ghost.
Ha-o, brother, cousin.	ANIMALS.
Oppo, eldest brother.	Kuitan, horse.
Ats, sister.	TANAS kuitan, colt.
Kwahts, aunt.	Man mussamuss, ox.*
LedOngh, teeth.	Mussamuss, cow, cattle.
Leku, neck.	Bull, bull.
Oputs, tail, back, helm.	Stone kuitan, stallion.
Tepso, grass, beard, hay.	Cochan, hog, pig.
Skin, skin, bark.	Kamux, dog.
Kayah, guts.	

*The gender is determined by prefixing 'man' or 'klutch-
man' as the animal is male or female.

Lapule, hen.	Kwikwi, goose.
Skwis skwis, squirrel.	Kweechkweech, duck.
Pisros, pole cat, skunk.	FISHES.
ChwAkek, frog.	Fish, fish.
Chehoputz, rattle-snake.	Samon, salmon.
Ulkh, serpent.	Ho-lehio, sea dog or seal.
Puss, cat.	Ek-o-le, whale.
Hulhul, rat.	Ulhan, trout.
Mouwitch, deer.	Cupcoop or Aiqua, shells, Indian money.
Le-lu, black wolf.	PRONOUNS ADVERBS AND CONJUNCTIONS.
Letigle, tiger.	Nika, I, my or mine.
Inepu, flea, louse.	Mika, thou, thine.
Mulak, stag.	Yaka, he, she, it, that, this.
Ina, beaver.	Nesika, we, our, ours, us, I, myself.
Holkais, seal.	Mesika, you, yours, your, yourself.
Talapas, fox, the prairie wolf.	Klaska, they, theirs, them, these, those.
Sium, grizzly bear.	Hokook klaxta, he who, they who.
Itsruith, black bear.	Poos klaxta, if any one.
BIRDS.	Klonas klaxta, I know not who.
Culacula, bird.	Alta, now, presently.
Te-pe, feather, wing.	Al-ke, by and by.
La-peep culacula, eagle.	Ankat-ta, long time ago.
KAWKAw, crow.	Nawitka, yes.
Katwe, crane.	
Mashatsi culacula, the hawk.	
Lapeldli, partridge.	
Koko stick, woodpecker.	
Keskes, owl.	
Zin, bat.	

CONVERSATIONS.

Good morrow, friend.	} Klahowiam, six.
Good evening.	
Good day, &c.	
Come here.	
How are you ?	Chaco yakwa.
Are you sick ?	Kata mika ?
A little, a little fever.	Sick-nah mika ?
Are you hungry ?	TANAS, kol-sick nika.
Are you thirsty ?	Nah ?* holo mika ?
Will you take something to eat ?	— holo-chuck mika ?
Will you work for me ?	Mika-nah tekeh mucka-muck tanas ikta ?
At what ?	Mika-nah tikeh mamook pus nika ?
Cut some wood.	Ikta ?
Certainly.	Mamook stick, or klop stick.
What will you take for cutting that much ?	Nawitka.
One dollar.	Kansih dOlla mika tekeh pus mamook kanawe okook stick ?
	Ikt dOlla.

* Nah ? is the interrogative sign, and is placed before or after the first word.

That is too much ; I'll give you half a dollar.	Hyas, or ayer okook ; nika potlatsh sitcum dOlla.
No ; give me three quarters.	Wake, shiksh ; potlatsh klone quata.
Very well ; commence.	Klosh kakwa ; namook alta.
Where is the axe ?	Kah la-hash ?
Here it is.	Yakwa.
Cut it small for the stove.	Mamook tanas stick pus chickOmin paya.
Give me a saw.	Klosh potlatsh la-ci.
I have not got one ; use the axe.	Halo la-ci ; eskum la-hash.
Have you done ?	Mika-nah copet mamook ?
Yes.	Hah-hah.
Bring it in.	Mamook chaco, or lolo stick copa house ?
Where shall I put it ?	Kah nika mash okook stick ?
There.	Yawa.
Here is something to eat.	Yakwa metlite mika muckamuck.
Here is some meat.	Yakwa metlul pus muckamuck.
Here is some bread.	Yakwa metlite sapelal pus muckamuck.
Bring me some water.	Klatawa eskum wAtA, or chuck, pus nika.
Where will I get it ?	Kah nika eskum wAtA ?

In the river.	Kopa chuck yawa.
Make a fire.	Mamook pia.
Boil the water.	Mamook lep-lep chuck.
Cook the meat.	Mamook pia. okook it-luil.
Wash the dishes.	Wash okook lepla.
In what ?	Kopa kah ?
In that vessel.	Kopa okook lepla.
Come here, friend.	Chaco yakwa, shiksh.
What do you want ?	Ikta mika tekeh ?
Carry this trunk to the steamboat.	Lolo okook lakassett kopa steamboat, or pia ship.
Carry this bag.	Lolo okook lesak.
What will you give me ?	Ikta mika potlatsh ?
One quarter.	Ikt quata.
Very well ; and something to eat ?	Klosh kakwa ; pee tanas pus muckamuck ?
Is it too heavy ?	Hyas-nah tel okook ?
No.	Wake.
Are you tired ?	Tel-nah mika ?
Are you able to carry it ?	Nah skookum mika pus lolo okook ?
How far ?	Siah-nah ?
A short distance.	Wake siah.
Will you sell that salmon ?	Nah-mika tekeh mamook okook samon ?
Which of them ?	Klaksta ?
That large one.	Okook hyas samon.
For how much ?	Ikta mika potlatsh, or kansigh ?

I'll give a pair of shoes.	Nika potlatsh shoes.
— a coat.	— ikt coat.
— a blanket.	— ikt passissi.
— pantaloons.	— ikt sakallux.
No ; I want money.	Wake, kakwa ; nika tekeh dOlla.
I'll give you two bits.	Nika potlatsh mOxt bits.
Take the two for five bits.	Eskum okook mOxt pee potlatsh quinnam bits.
What do you want ?	Ikta mika tekeh ?
Some work.	Nika tikeh mamook.
Come to-morrow.	Chaco tomalla.
At what hour.	Kah sun nika chaco.
At noon.	Pus sitcum sun.
Early.	Pus tanas sun, or ilep sun.
At 2 o'clock.	Pus wake saya kopet sitcum sun.
In the morning.	Pus kawik sitcum sun.
Go away until to-morrow.	Klatawa alta chaco tomalla.
Is that your brother ?	Yaka-nah mika capuho okook man ?
What country are you from ?	Kata yaka name mika el-e-he.
Are you a Spokane ?	Spokan-nah mika ?
Do you understand Spokane ?	Mika-nah cumtux Spokane wawa ?
Where are you going ?	Kah mika klatawa ?
To Oregon City.	Kopa tumwata.
To Portland.	Kopa Poteland.

Have you a boat ?	Nah, metlite mika ka-nim ?
Yes.	Nawitka.
Can I go with you ?	Nah, klosk nika klatawa copa mika ?
What will you charge ?	Kansih dOlla mika te-keh ?
Will you lend me your canoe ?	Nah, klosk nika eskum mika kanim ?
For what ?	Kah mika'tekeh klatawa ?
To cross the river.	Nika tekeh klatawa ina-tai.
Carry this letter.	Lolo okook pepa.
Where ?	Kah ?
To Oregon City.	Kopa tumwata.

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Paul Kane's Niagara Falls photographer has old stereo camera. The three circles are the view lens (center), and the stereo pair lenses (right and left). (ROM)

This is a detailed historical map of the Pacific Northwest region of North America, specifically showing British Columbia, Washington, and Oregon. The map is oriented with North at the top. At the top, there is a scale bar with markings for 125 and 130. The map features numerous geographical labels, including mountains (e.g., Mt. Rainier, Mt. Hood, Mt. St. Helens), rivers (e.g., Columbia, Fraser, Willamette, Columbia, Snake), and cities (e.g., Victoria, Seattle, Portland, Astoria). It also depicts the coastlines, major lakes (e.g., Puget Sound, Chehalis, Cowlitz), and the locations of various forts and settlements (e.g., Ft. Vancouver, Ft. Stevens, Ft. Stevens). The map is divided into sections by letters (A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, X, Y, Z) and numbers (1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). The map is a detailed representation of the region's geography and history.



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